











# Gems of Truth

## (Second Series)



## Foreword

The present volume comprises the second series of articles by Svt. Jayadaya Goyandka, published from time to time in the columns of the 'Kalyana-Kalpataru'. As mentioned in my introduction to the first series, the articles were originally written in Hindi for the 'Kalyan' and were subsequently translated into English for the benefit of the English-knowing public. The warm reception accorded by the public to the first series has encouraged us to publish this second series, which I hope will be similarly welcomed. It goes without saying that like its precursor it will prove to be a handy and valuable manual for those who have an earnest desire to tread the path of God-realization and stand in need of a permanent guide to help them along the path.

Although no pain has been spared to bring out the sense of the original as faithfully and correctly as possible, the translation is anything but perfect and on behalf of the translators I crave the indulgence of the readers for the many shortcomings which will be noticed therein. On behalf of the publishers as well I would add a word of apology for any misprints that may have inadvertently crept in.

With these few words of introduction I would recommend the volume for a careful study by all those who are interested in spiritual culture and seek to be benefited by the considered views and ripe experience of an illumined soul who has not only realized what he says but who actually lives up to those ideals.

Hanumanprasad Poddar,  
Editor, 'Kalyan'.



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## The Duty of Man

A careful study of the modern mind will make it evident that in the present age people, in general, are in a way opposed to spiritual development. Such men are really few and far between who are in earnest about Self-Realization. Even of those few people who strive for it, a large majority know not how to proceed on. Want of faith and devotion has made even real guides rare. Thanks to the times and environment in which we are living and the peculiarity of our nature, some of us are not able to translate our ideas into action in spite of our desire to practise self-discipline. The main cause responsible for this is ignorance combined with absence of faith in God, the Scriptures and the great sages of yore. But nobody can make a gift of this faith or Śraddhā. Association with those possessing this Śraddhā, and austerity, sacrifice, charity and worship of God, practised in a disinterested spirit, are some of the means of purifying the heart, and it is only the pure in heart that are blessed with faith in scriptures and life after death and love for God and God-inspired men. A man is what his Śraddhā is. In this life as well as the next Śraddhā is his only support. The Gītā says—



sages of old, you should certainly believe at least in the teachings of *Śrīmad Bhagavadgītā*. For the teachings of the *Gītā* are in harmony with the teachings of almost all the different religions of the world.

If you do not believe even in the *Gītā*, you should repose faith in God according as you have conceived of Him and, surrendering yourself to Him, apply yourself in right earnest to the work of Self-realization. Supposing you doubt even the existence of God, you should select the best man of the age and arm yourself with sufficient courage to follow in his footsteps.

If you cannot repose faith in any saint or great man of the present age, you should pause to consider whether there is no one superior to you in the whole world so far as the knowledge of the path of blessedness is concerned. If you allege that such men do exist but you have not yet come across any such person, it is your duty to find them out; or, if you think that there are many people superior to you but people who can ably instruct you in the Law of Higher Life are few and far between and those few who exist are not easily accessible to me: lacking in faith and cannot be recognized even if we happen to meet such persons, having not the eyes wherewith to recognize them, it is essential for you to consider whether the sort of life you are leading is conducive to your true

सत्यमुक्तं सर्वं अत्र मतिः साधुः ।  
अत्रामोक्षं पुनो यो वदति स एव सः ॥

( 2 )

"Arjuna, the faith of each is shaped  
own mental constitution. Faith con-  
the very being of man; therefore, wh-  
the nature of his faith, that verily he is."

Therefore one should try to acquire  
faith.

In whatever name or form of God  
repose your faith, you will undoubtedly  
considered to have faith in Him; for all na-  
and forms are His. You may repose faith in-  
follow any religion which appeals to you, a  
Rṣi, Mahatma or God-inspired man who is wor-  
of credence to you. All that is needed is Śradd-  
or faith. God, religion and life after death, et-  
or things which can only be believed for the  
main part. It is after repeated efforts and has  
unceasing struggle that one obtains a direct  
perception of these truths. For the realization  
of these higher truths one cannot do without  
reposing faith in some one, at least, in the begin-  
ning. If one does not do so, he is sure to turn  
an atheist and deviate from the path of blessed-  
ness. Nay, he will never enter the path of God-  
realization and will go down in the scale of  
spiritual evolution.

If you do not believe in any particular  
religion, scripture or the utterances of saints and





well-being. If you are satisfied with what are doing, you should at least exert yourself and more for your advancement day by day. should cultivate virtues like serenity, self-control, fortitude, forgiveness, composure of mind, contentment, truthfulness and compassion, should practise Japa, austerity, meditation and service, and give up vices like sloth, mendacity, sensuality, duplicity, thieving and adultery. Before undertaking any work should carefully consider whether what he is going to do is really conducive of good to him and correct at once whatever defect appears to him there. Human birth is rare gift. Even laps of rope cannot prolong one's life even by a minute. Such a valuable life should never be wasted in sleep, lethargy, idle pursuits and indolence. Any one who passes his time listlessly is bound to come to grief. A Hindi poet has beautifully said:

"One who takes up any work without due consideration of its pros and cons surely comes to grief. Not only does he spoil the work and become an object of laughter in the eyes of the world, but he loses his peace of mind, and the pleasures of the world lose all charm for him. Giradhar, the poet, says that the laws of Karma are inexorable. A work done without due consideration pricks the heart like a spike."

- 
- रिता विचारे को करे सो पाछे पछिकाव ।  
 काम विचारे आपनो बगैरे होत ईलाव ॥  
 प्राने होत ईलाव बिचारे पैत न पावे ।  
 कान पान सुखान राग ईत मन नहि मारे ॥

is extremely difficult to get over; those, however, who take refuge in Me alone cross it."

To visualize the Lord at all places and in all things, constant unfailing remembrance of God and acting according to His commandments constitute self-surrender to God. This is also called one-pointed and exclusive devotion ( *अनन्य भक्ति* ) to the Lord.

Therefore to take refuge in God is the foremost duty of those who believe in God. One who completely surrenders himself to Him can never perpetrate anything which is opposed to the will of the Lord. He attains a state which is beyond all fear; he is completely rid of grief and infatuation. He enjoys everlasting peace which nothing can disturb and his bliss knows no bounds. This ineffable mood of his cannot be understood or explained to others through example words or signs. When even those who have attained such a state are unable to describe how can others do it? Mind and speech have no access there. It can only be experienced through one's purified intellect. This is what the Vedas and Śāstras say:—

Therefore, the only wise thing for him is that he should be vigilant every moment of his life and, exercising self-control, should devote himself whole-heartedly to practices which insure his permanent good here as well as hereafter. Idle pursuits, lethargy, enjoyment of sense-objects and immoral practices ought to be given up as the greatest stumbling-blocks on this path. Śruti exhorts as follows:—

उचिष्ठं ज्ञानं प्राप्य वरादिवोषत ।  
 दुरास्य धारा निरिता दुरास्यया  
 दुर्गे पथस्तत्करो यो वदन्ति ॥

( *Kaṭhopanishad*, L III 14 )

"Arise, awake and, approaching great souls, receive instruction from them. The wise say that the road is difficult to tread; it is like treading on the sharp edge of a razor."

But, because the road is very difficult, one should not lose heart. By fixing one's mind on God, one can easily surmount all difficulties through His grace—

‘मच्चितः सर्वदुर्गाणि मत्प्रसादात्तुष्यसि ।’

The Lord further says:—

दैवी शेषा गुणमयी मम माया दुरत्यया ।  
 मादेव दे प्रपद्यन्ते साधामेता वदन्ति ते ॥

( *Guj.*, VII 14 )

"For this wonderful illusion  
 of the three Guṇa

consist.

to carry out the same, and what are the obstacles on account of which he cannot make the best of effort, inspite of his desire to do the same.

Man's first and foremost duty is to elevate his Self. The Lord says, "Man should elevate himself by the Self, he should not cause the self to go down."\* It should be, therefore, considered what is the self's elevation, and wherein lies its degradation.

'Gradual increase, in the present and in the future, within oneself, of (spiritual) Knowledge, (supreme) Happiness, (unbroken) Peace and the spirit of impartial justice is elevation of the self; and contrary to this, turning of the mind towards ignorance, error, untest and injustice, is degradation of the self.' Forming constantly the habit of self-examination, man should devote himself to the effort at self-elevation and restrain himself from acts that lead to degradation. In this world, association is the primary cause of the soul's elevation or degradation. Association with him who has already elevated himself or is established in the path of spiritual elevation, is helpful to the soul's elevation; and association with him who is already fallen, or is gradually advancing towards a spiritual fall, fosters the soul's degradation. Therefore, it is proper to associate constantly with high and elevated souls.

through the pointed and subtle intellect, by men of subtle sight."

The Lord Himself says:—

गुणमात्यतिकं वन्द्यं बुद्धिप्राप्तमनीन्द्रियम् ।

येन यत्र न शेषार्थं गितप्रकृतिं तत्पदः ॥

(Gud, VI. 21)

"Nay, in which the soul experiences the eternal and supersensuous joy which can be apprehended only through subtle and acute reason, and wherein established the said Yogi moves not from Truth."

Every human being should endeavour to attain this state: it is the paramount duty of all.

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## Our Duty

If we turn our attention to our duty, in most cases it will be found that we are lacking diligence in the performance of it. A scrutiny will reveal defects at every step. Men crave for progress, and consider it, put forth their best effort for the examination will reveal many predispositions which stand in the way of their effort. Not only show, but being had to do, they fall from progress.

Therefore at the outset it is out what is man's duty, how h

Smṛtis. An impartial consideration of the duty of man as a whole produces the conviction that the Lord and ruler of this universe is one and the same God. Almost all religious sects of the world, and schools of thought, cultivate faith in Him alone, in one form or another, and seek to draw their followers towards Him. Whatever books those sects and schools of thought regard as their holy scriptures, for them those very books are the scriptures, or authoritative books of their religion. For a person following a particular religion, adherence to all practices followed and advocated by the best ancients famous for their right conduct according to that religion, would be equivalent to following the scriptures. Such injunctions alone of the scriptures should be actually practised as appear good and beneficial to the intellect, when put to the crucible of reason. A man may be a good man, but we should imitate only such of his conduct as appear to our reasoning as best and highest. Such of his conduct as appear to us to be injurious, unworthy and of doubtful value should not be accepted as the standard of right conduct.

In case the association of a person, who has either already attained blessedness or has advanced towards blessedness, is not gained, or in case the heart recoils from the belief that anyone has attained to that state, one should pray to God for gaining the association of such a saintly soul, in the following strain,—“O Lord,

He who is free from hypocrisy and anger, who does not seek prestige or personal worship, whose sight is exceptionally pure, whose sight is directed to the advancement of love for all, who brings peace to the heart, and who has a belief in God, the other two pure scriptures incline one to the good. One should be regarded as a high soul. Holding as a model the flawless, high, saintly souls, whether one should imitate them, and carry out their actions and regulate one's life to conform to what appears to one's intelligence as conducive to bliss and peace. Manu says:—

वेदः स्मृतिः सदाचारः स्वयं दत्तं च  
एतच्चतुर्विधं प्राहुः साधुनाम्नैः

१

"The Vedas, Smritis  
and action which  
heart—these four  
of Dharma."

Here the question arises  
for those who do not follow  
Smritis? Is it necessary to follow  
the Śrutis and Smritis?  
the Śrutis and Smritis  
and I am partial to the Smritis  
if I assert that the Smritis  
conduct besides the Smritis





O Supreme Soul, O my Master, graciously  
me in contact with such great souls and  
merged in Your Love with a sincere and d  
heart." If God is approached repeatedly  
such prayer, through His grace the pract  
will surely gain contact with a saint favour  
to his sentiments.

Here, again, the question arises that he  
he alone who has faith in God can offer pra  
to God. It is possible for believers in God  
have faith in saints and in the scriptures.  
what is the duty of one who believes neither  
God, nor in life after death, nor in the scriptur  
nor in the saints?

The answer to this is that though t  
condition of such people is most deplorab  
nevertheless they also can follow the means  
their souls' elevation according to their ligh  
Such people should seek contact with person  
who appear to their reason as superior to them  
In this world, both among confirmed idiots and  
the wisest of men, it is almost generally believed  
that there are people who are superior to them  
as well as inferior. Therefore, holding him as  
ideal, who appears to one's reason as noble, high,  
discriminative, pure-hearted, possessed of right  
conduct as well as learning, one should disinterestedly  
imitate his good actions. If due to foolishness,  
conceit or any other reason, he fails altogether  
to regard anyone as superior to him, he should  
carefully put everything to the test of reason,

to redeem his soul. Subduing the impulses of evil associated with the ego, consisting of pairs of opposites like attraction and repulsion, when the conscience or Discrimination is awakened, everything is likely to be set right. This is performance of duty.

Now, it should be considered that although almost all men attempt to elevate themselves according to their light, their attempt does not meet with success. What are the principal obstacles which always hinder them from advancing along the path of progress ? The answer to this is that due to evil association and evil habits they have raised so many obstacles, hence they cannot keep along the path of true progress. The following are the principal among them.—

- ( 1 ) Attachment—The tendency of the mind which draws one to enjoyment of worldly things like food and dress and other objects of luxury, as sweet to the senses, is called Attachment. Man understands through reasoning that adultery is an evil, a sin. It is injurious to both the body and intellect to use a particular article of consumption. But Desire in the form of sense of enjoyment, clouding his Discrimination, drags him to the commission of those evils. Being overcome by this Attachment, the senses forcibly drag the mind and drown it in the ocean of worldly

काम एष क्रोध एष रजोगुणसमुद्भूतः  
महाशनो महापाप्मा विद्ध्येनमिह वैरिणः

"It is desire, it is wrath, begot  
element of Rajas, insatiable and  
wicked; know this to be the  
this case."

Proceeding further the Lord points out  
that it is enemies like Desire, etc.,  
attachment in the form of attraction, which  
extended their sovereignty over man's senses  
the mind. Therefore, first, releasing the senses  
and the mind from their bondage, evil  
like Desire should be eradicated. It is  
the power of the practisant to do this.  
why the Lord said:—

इन्द्रियाणि पराण्यादुरिन्निवेभ्यः परं मनः ।  
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सा ॥  
पुनर्युद्धेः परं बुद्ध्या संशब्दव्याप्तमपमना ।  
अदि शत्रुं महाशनो कामरूपं दुरातरम् ॥

(BG, II)

"The senses are said to be greater than the  
body; but greater than the senses are the  
mind. Greater than the mind is the intellect  
and what is greater than the intellect is he  
self). Thus Arjuna, knowing that what is  
higher than the intellect and subducing  
mind by reason, kill this enemy in  
form of Desire, that is hard to overcome."

According to these words of the Lord, one  
should attempt with greater and greater vigour

cheat others, to commit the most reprehensible acts for the sake of money become almost like a habit with the man of Greed. It is most difficult for a man of Greed, who regards accumulation of wealth as the object of life, to earn virtue. Therefore, depending on God and the law of Prārabdha (action which has begun to bear fruit), Greed should be renounced. Lust, Anger and Greed these three have been described in the *Gītā* as doors leading to hell, destructive of the soul ( XVI. 21 ).

- ( 4 ) Fear—When this appears man gives up fortitude and presently takes to sin. He who fearlessly proceeds along the path of equity and does not give up fortitude in the face of even the greatest of difficulties, does never suffer a fall, whether here or elsewhere. If God is visualized everywhere, then, fear can never exist, but through the practice of reasoning, holding fast to fortitude at heart, or even through recourse to heroism and courage, man can be fearless. Realizing this one should always try to remain fearless. Unnerved by fear, one should never yield to wrong

- ( 5 ) Hypocrisy—Concealing the evils in oneself, to show, out of greed, fear o

enjoyment ( *GIZ*, II.60 ). This impulse of Desire should certainly be eradicated. To whatever objects the mind may be attracted, analysing their point of virtue as well as evil, one should oppose and renounce with all his strength, and through Discrimination, what appears to be evil, or tending to bring suffering in the end, and welcome what appears free from evil and suffering.

( 2 ) Hatred—Transforming itself into Anger, it destroys the power of reasoning as between right and wrong and forces man to commit whatever evil it likes. Just as when lust is roused, man can commit any form of crime, even so he will not hesitate to commit the greatest of crimes under the impulse of anger. Therefore, hatred should never be allowed to find a place in the heart. Whenever Anger is roused against anybody, that very instant one should be forewarned and take recourse to Discrimination. Action taken under the impulse of Anger brings terrible suffering in future.

( 3 ) Greed—Men of discrimination have described Greed as the begetter of sin. When Greed is roused, thoughts of propriety and impropriety, truth and untruth cannot stand. To deceive and

up, because they appear pleasant in the  
ning due to our insensibility. For instance—

( a ) Depending on another's support, leading  
the life of a parasite:—He who is not  
self-dependent, who lives upon the  
earnings of another, or lives under  
another's protection, can never elevate  
his thoughts. He has to surrender his  
ideas to the ideas of his protector.  
There may be occasions when he will  
commit even the murder of his best  
thoughts. Through constant suppression  
of his ideas, the process of germination  
of new good thoughts stops and like  
the body, his reason as well as conscience  
become dependent on another. Therefore,  
one should try as far as possible, to  
be self-dependent.

( b ) Ordering others for one's physical  
comfort and enjoyment, or accepting  
service from others:—This habit has  
made us both worthless and arrogant.  
It has almost destroyed the spirit of  
equality. Therefore, one should, as far  
as possible, never accept service from

ignorance. In the interest of wealth  
honour or position, great pains which  
one's selfishness does not perceive, or  
make any of and impressive exhibition of  
one's small merits, is called hypocrisy.  
This evil is a great obstacle in the path  
of blessedness. Of all the principal  
errors which lead to a practitioner's  
downfall, this is particularly harmful.  
Vices like untruth, deceit, injustice, etc.,  
remain naturally hidden within the  
womb of Hypocrisy. A hypocrite feels  
that he is cheating others, but as a  
matter of fact, he is himself cheated.  
Even meritorious deeds like performance  
of sacrifice, charities, etc., done in a  
hypocritical spirit, get exhausted; not  
only so, in particular cases, the doer  
earns sin instead of virtue. Therefore,  
a discerning man should carefully save  
himself from this evil. The present-day  
world is widely infected with this evil.  
It has become difficult to find a single  
person even among thousands, who  
may be totally free from the evil of  
Hypocrisy.

The five evils mentioned above are the  
primary defects. But besides them we have  
formed many habits as compel us to fall from  
the path of good. Though perceived by reason  
directly harmful, we do not want to give

d) Indolence, lack of diligence or will neglect of duty—Postponing the day's work for the morrow, and doing work in a half-hearted manner only, these are extremely bad habits. For one who is subject to these habits, it is extremely difficult to rise, whether in this world or the next. Time is short, the path is long. Before death comes, and the body becomes a prey to ailments, one should earnestly devote oneself to the performance of one's duty. The moment an opportunity presents itself for a virtuous deed, one should be prepared immediately to perform it with enthusiasm.

(e) Disobedience to parents and elders—This habit is on the increase nowadays, specially among the educated. Continuation of disobedience to the loving behests of experienced elders is a great obstacle in starting one's journey in the path of blessedness. Through the blessings of elders, knowledge, learning, fame and strength are increased. From their words of advice laden with the wisdom of experience, we can discern the way of providing for the means of life. Therefore, as far as possible one should be diligent in carrying out the wishes of the elders.



to earn money by questionable means, a man suffers an all-round degradation. What wrong does not one, who is a slave to wealth, commit? Imitating the ways of men who are wealthy, we have so much raised our domestic expenses, expenses of food, clothing and social practices like marriage, that our life has become full of the greatest sorrow and unrest on account of the same. That is why we have come to regard no means of earning money as illegitimate. Irrespective of whether Dharma is lost, justice is murdered, or sufferings of the country, community or neighbours are aggravated, we must have our pockets filled with this abnormal growth of the greed for wealth, in which considerations of justice or injustice have no place, the habit of indulging in unnecessary expenditure is the primary cause. He who suffers from greed of wealth cannot easily devote himself to spiritual discipline or the work of self-elevation. Therefore, a man should attempt, as far as possible, to cut down his needs. He should bring down his expenditure, and spend only as much as is necessary for carrying on life. If he has a surplus of money, he should utilize it in the service of the poor, the indigent and the cripple.

for honour, fame and prestige is better than the indolent, worldly-minded person, nevertheless in the case of seekers of spiritual good, honour and fame do the greatest injury. Practices which may bring them attainment of the Paramâtma (God), the Gem of incalculable value, they lose in exchange for name and fame. Desire for name and fame is a terrible deep-seated, contagious disease which remains hidden within the inmost recesses of the heart. It is often found even in those who renounce wife, children and riches. Man cannot easily free himself wholly from this disease although he may realize by reason that it is an evil. The germ of this disease is spread over the whole world. Hardly even one among crores of people may be found to be free from this contagion. The total destruction of this craving takes place only when the truth about God is realized; but even before that through persistent effort it can be sufficiently brought under control. Therefore, one should ever persevere in the attempt to bring about its destruction. In this effort also care must be taken that there may not grow, in return, improper obstinacy as well as hypocrisy.

) Indulgence in backbiting, praise and unnecessary little-tattle:—Indulgence in reproach and praise of others, or unnecessary gossip, appears quite sweet to man. Among these scandal and gossip are the dearest. In reproach, praise and gossip loopholes are found for untruth, hatred and hypocrisy. Therefore, backbiting and unnecessary gossip should never be indulged in. Praise of another out of a selfish motive is also extremely bad. Attribution of excessive merits not present in a person, for serving some self-interest, is to deceive him. The praise of a man, in appropriate words, when it is desirable, does not lead to any harm to the offerer of praise.

(g) Seeking honour or social prestige, and welcoming the same when received: Like the tickle of the ringworm, it is a very agreeable disease, which though appearing pleasant in the beginning, ends in a very painful and dangerous condition. Nowadays, the value of honour is not properly estimated. Men are disposed to perform menial and unbecoming acts and fine deeds even for the sake of honour.

other ideas superior to them. According to  
 s light everyone should find out what is  
 special to him, and act in conformity with  
 the same. Whatever appears undisputedly good  
 to the intellect should never be renounced under  
 the influence of any attachment whatsoever.  
 Beyond this, what else can man do? He who  
 tries to elevate the self with the help of discrimina-  
 tion and reason, generally attains success,  
 and one who surrendering himself to God takes  
 to the practice of a discipline in search of God,  
 according to his own lights, regarding that to be an  
 inspiration coming from God, is assured of success.  
 Out of twenty-four hours of the day and night,  
 man should generally spend six hours in the  
 practice of Yoga, or performance of spiritual  
 duty, six hours in earning livelihood by legitimate  
 and righteous means, six hours in taking care of  
 the body and six hours in sleep.

## Necessity of Dharma

The unanimous verdict of the Vedas, Śāstras  
 and the Purāṇas is that the universe rests on  
 Dharma (the Divine Law), that Dharma alone  
 fulfils human life, that Dharma alone guards man  
 against sins and ushers him into a higher life;  
 nay, it is Dharma alone which enables the soul  
 to cross the great ocean of pain in this as well  
 as the next world, both of which are full of

the mind engaged in meditation that very form or idea of God, & much of belief, however, should resolutely held in the mind about: (that He exists, He is present everywhere, He is knower of every being, He is almighty, all-pervading, possessor of all Divine virtues, all knowledge, primeval, eternal and the supreme Love, greatest friend, best and nearest relations and the supreme Teacher Greater than He in respect of these virtues, or even His equal, there has been, or is, none in the world, nor ever can be.

) Through the mind, speech and body such efforts as appear to reason to be highly beneficial for spiritual good should be constantly made disinterestedly.

Strictness should be observed in carrying out what has been comprehended as duty. There should be no lapse in the performance of duty out of greed, fear, selfishness, ignorance or any other reason whatsoever.

These six are worthy of being understood in the special sense of the term. All I have written, in short, according to my understanding. It is possible, they may not be worthy of consideration, or there may

have denied the existence of God; but they too never denounced Dharma. The greatest unbelievers have espoused the cause of righteousness and observed the laws of morality even with a view to making the world happy. The conception of Dharma might have differed with the different people at different times, but the canons of Dharma have been followed in every country and by the people of every nationality.

This anti-religious movement is not progressing in Russia alone but the seeds of it have been sown even in other parts of Europe, as well as in America, Asia and Africa and among Christians, Buddhists and Mohammedans alike. What is to be regretted all the more is the fact that even in our own country, which has always regarded religion as its very life, some people, who are ignorant about the true nature of God and Religion, have begun to allege that "Dharma alone has brought about our ruin, that it is Dharma which has robbed the country of its independence and made us a subject nation, and that Dharma and Dharma alone is the main obstacle in the path of our all-round progress." Those who profess and believe like that look upon all believers in God and Religion as deluded fools. They are not able to realize their own mistake and it is rather difficult for them to do so; for, when a man begins to look upon himself as the wisest and most learned of all, he does not appreciate even the best advice offered to him by anyone

s. This is also corroborated by the utterances of saints and godly men as well as by the conduct of great men. The authors of Hindu Śāstras and Hindu saints have proclaimed this truth with great emphasis, while other nationalities have always accorded a high place to religion. All of them have recognized their strength in Dharma alone. So far it has been held in all quarters that without Dharma a man's life is reduced to the life of a beast. But of late a new current of thought has set in in the world. Whereas in the past Dharma was regarded as one of the principal means of edifying our life, some people have now begun to look upon it as a cause of our degeneration.

Some years ago it was published in certain newspapers that, pressed by the Anti-God Society in Russia, the Soviet Union issued a proclamation forbidding its members to join any religious institution. Prior to this we had never heard of God being thus tabooed by ordinance. Of course, in Purāṇas we come across instances of such open defiance of God by Demon Kings like Hiranyakaśipu who persecuted his own child, Prahlāda, for the latter's devotion to Śrī Hari. Even in the Kingdom of Rāvāṇa whose rule has become synonymous with a rule of terror, perhaps there was no such ordinance against belief in God. Otherwise how could a God-loving soul like Vibhīṣaṇa live in that Kingdom! True, from time immemorial there have been people who

... *Samaputraya* has enumerated the following fundamental principles of Dharma, viz., continence, truthfulness, performance of the five daily sacrifices (ॐ नमः), charity, practice of self-restraint, forgiveness, harmlessness, tranquillity and non-thieving †

Now, is it possible for any nation or individual to be happy or progressive, who is a slave to mind and senses, lacking in intellect and wisdom, devoid of truth and forgiveness, impure in mind, speech, and body, given to bloody acts, lacking in peace of mind, not practising charity, and given to usurping other's property ? Is it not absolutely necessary for every nation or individual seeking advancement to possess these essential characteristics of Dharma ? Can a nation lacking in these fundamentals of Dharma prosper in the world ? Let those who seek to destroy all trace of religion consider this question calmly and ..."



which is conflicting with his own  
 to say what will be the result  
 of this movement, although so  
 as well as inference and reasoning  
 conclude that this will land the  
 in woe. A man who does not rec  
 becomes licentious and as the sun  
 increases the fire of hatred and an  
 and the result is universal sufferi  
 alone makes a man self-cont  
 forbearing, heroic, dutiful, and a n  
 ses. *Dharma alone teaches us*  
 compassion, harmlessness, forgiv  
 n, service, truthfulness and contin  
 (Manu has recognized ten esse  
 s of Dharma, viz, fortitude, forgive  
 abstaining from theft, purity of  
 mastery of the senses, a pure intel  
 fulness and absence of wrath.\*

*Ahābhārata* it is said:—

of enmity with all creatures,  
 word and deed, compassion on  
 rity—these constitute the eter  
 f the virtuous."†

अथा दमोऽस्तेषां शौचमिन्द्रियनिग्रहः ।

सत्यमक्रोधो दशकं धर्मलक्षणम् ॥

( VL 5

सर्वभूतेषु कर्मणा मनसा गिरा ।

visit the blissful heaven without taking his faithful dog with him. That is why their names are still remembered with reverence, although they cast off their mortal frames hundreds and thousands of years ago. If Dharma is lost, everything is lost. If Dharma leaves us with all its accessories, it will become easier for evil-minded people to loot others' property and kidnap others' wives, to persecute the poor and to do whatever they like. The very idea of a world without Dharma is shocking to a thoughtful mind.

Hence those who have some regard for Dharma should gird up their loins to do all they can for the preservation of Dharma. They should apply themselves to the task of propagating religious literature, broadcasting pure ideas of Dharma and investigating and preaching the subtle truths of Dharma. At the same time they should gather such moral strength by practising Dharma that they may be able successfully to stem the tide of this anti-religious movement. Our Sanātana Dharma has no quarrel with other religions. The *Mahābhārata* says:—



worldly enjoyment as true happiness. They have become oblivious of the supreme truth that material enjoyment, derived from contact between the senses and their objects, is perishable, momentary and in its ultimate effect, pain in disguise.

Many of our modern western-educated friends who regard themselves as thoughtful wise and experts in argument, through their association with Englishmen, and at the sight of the latter's love, luxury and sensuality, are getting fascinated with the mirage of Western civilization, neglecting our ancient, ideal civilization, through lack of understanding of the subtle truths of Dharma enunciated in the Vedas. The faith that the judgment, reasoning and wisdom of our ancient sages who possessed knowledge of the past, present and future were infinitely superior to that of ours, and that whatever means they have laid down for our growth and development were the best means for realizing true happiness, has almost disappeared from their hearts. There is need to convert such friends through argument, and attract them towards the ancient ideal. The welfare of us all lies in this.

Such friends, if they probe into the matter, will realize that in reality Western civilization is ruinous to our country, religion, wealth, happiness, nation and our span of life on earth; and that it is due to its contact with this civilization that

We wonder how does the question arise of abandoning such a universal Dharma. In this connection we should remember the following memorable words of Lord Manu:—

"Neither one's parents nor one's son, wife or other relations stand him in good stead in the life beyond death. Dharma alone stands by him there. One's relatives leave his dead body like a log of wood or a clod of earth on the ground and come away to their homes; Dharma alone accompanies him after death. One should, therefore, gradually accumulate merit day by day to serve him in the next world. With Dharma by his side one crosses over even the insurmountable barrier of darkness."

## True Happiness and the Means of Its Realization

### The Evil of Materialism

Nowadays the majority of people, whether educated or uneducated, are engaged only in attempts for their material advancement, regarding

• मादृष हि लक्षणं विम मात न विमः ।  
 न पुत्रस्य न व'पुत्रोपपत्ति केवळ ॥  
 पुत्र व'पुत्रस्य लक्षणं विमः ॥  
 विमः लक्षणं विमः लक्षणं विमः ॥  
 लक्षणं लक्षणं लक्षणं लक्षणं ॥  
 लक्षणं लक्षणं लक्षणं लक्षणं ॥

( Manusmriti, IV 137-41-42 )



1.  $\frac{1}{2}$

2.  $\frac{1}{2}$

3.  $\frac{1}{2}$

4.  $\frac{1}{2}$

5.  $\frac{1}{2}$

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8.  $\frac{1}{2}$

9.  $\frac{1}{2}$

10.  $\frac{1}{2}$

11.  $\frac{1}{2}$

12.  $\frac{1}{2}$

13.  $\frac{1}{2}$

14.  $\frac{1}{2}$

our country, being led away from  
honoured religious path, has taken to  
downward course. That is why our  
nation appears to be advancing toward  
heartedness and luxury, ideals unworthy.  
It is nothing but a tragedy to  
happiness from a civilization which is  
even our worldly felicity.

A nation gets destroyed when it  
its dress, language, customary food or  
standard of right conduct. It is not  
to annihilate the existence of the nation  
while protecting these four, does not  
its ideal. Therefore, we should make  
to imitate the habits, dress and manner  
by our ancient Rsis or sages only. Imitation  
of one's own Dharma is under no  
proper. The Lord said in the *Gita*—

७५) | श्रेयान् स्वधर्मो विदुषः परधर्मो भ्रष्टविह  
स्वधर्मो विधनं श्रेयः परधर्मो भयाद

“One's own duty, though devoted  
is preferable to the duty of  
performed. Even death in the  
of one's own duty brings blessedness.  
duty is fraught with fear.”

The Hindu nation and the Hindu  
began to deteriorate, when the Hindu  
Muslim rule, began to imitate the  
manners of their rulers. Within a

eight crore  
Muslims. 1

cow, Brahmins and temples now became their enemies. This was nothing but the evil effect of the imitation of Muslim culture and Muslim habits and ideas.

At the present time, the English are the rulers of the land. English education is being propagated in every corner of the country. Contact with the English is daily increasing. That is why today English dress, language, food and manners are being rapidly adopted by the people of our nation. Simultaneously, Hindu religion and the Hindu nation are on the decline and the influence of Christianity is growing. This calamity is taking place before our eyes; it does not require any proof. Renunciation of national culture and sentiments in imitation of others leads to this inevitable result.

Therefore, all our people should strongly realize the fact that Western culture and its imitation are in no way beneficial to us. They lead to the destruction of our religious sentiments, and making us run after material advancement, compel us to remain deprived of our true welfare.

### True Happiness

Every intelligent person can, if he considers the problem, realize that through the attainment of birth as a human being, some exceptional



gain must accrue to us. Food, drink, sleep, the joy of procreation and other forms of worldly enjoyment can be gained even in lower forms of life like that of beasts and insects. If the life of a human being is wasted only in the attainment of this joy, what do we achieve through the human birth? The supreme goal of human life is to gain that incomparable and true happiness, the like of which there is nothing in the world. That happiness is 'God-Realization'.

### *Why Religious Practices are Ignored?*

But Although this is so, regarding the possession of wealth, woman, children and other forms of sense-enjoyment only as supreme happiness the majority of people remain infatuated with them. Dutiful men who strive for real happiness are met with few and far between.

The Lord said —

मनुष्याणां सङ्ख्येयुः कश्चित्तति सिद्धये ।

यत्तद्वामदि सिद्धानो कश्चिन्मां वेत्ति तावतः ॥

(GUA, VII, 3)

"Of thousands of men some rare soul strives to realize Me; of those striving Yogis, again, some rare one (devoting himself exclusively to Me) knows Me in reality."

According to this statement of the Lord, nowadays also among the few, who strive for the attainment of true happiness, scarce any climbs up to the final storey of achievement.

The majority of practi  
a little practice. They  
themselves to a superi  
understanding, the following may be the cause  
of their lack of success—

- (1) Qualified propagators of this teaching are very few in the world. For men of renunciation, learning, and right conduct, capable of hard labour, and true saints alone, can be the propagators of this teaching.
- (2) Being satisfied with slight improvements practicans do not feel any need for great spiritual efforts.
- (3) Some practicans get tired after pursuing a little amount of practice. They find themselves at their wit's end considering their discipline to be of no particular benefit to them.
- (4) People generally lack faith in the attainment of true happiness, for as in sense-enjoyments, pleasure is not experienced in the initial stages of the spiritual practice. This contributes to lack of diligence in the practice.
- (5) Some people regard the attainment of this happiness as beyond their power, and therefore remain sunk in despair.

Besides these, some other causes also may be mentioned; but among them all, ignorance.

or lack of diligence alone is the primary cause. Man should, therefore, devote himself to the performance of his duty with care and diligence.

### Means of Realization of True Happiness The Śruti says:—

उत्तिष्ठत जगन् माय्य वरान् निबोधत ।  
दुरस्य धाता निगिता दुरस्या दुर्गं पयस्तक्करो वदन्ति ॥

(Kāth. U. I. III. 1<sup>st</sup>)

"Arise (strive for religious practice), awake (from the sleep of ignorance), and approaching the saints understand the path which the learned describe as difficult and hard to tread as the sharp edge of a razor."

Therefore, not the least delay should be made in taking to the practice which leads to the attainment of supreme blessedness and supreme happiness in the form of God-Realization. This is the highest duty of a human being; this is happiness in the greatest and truest form. Describing the glory of this happiness, the Lord says:—

सुखमात्यन्तिकं यत्तद्बुद्धिमाद्यमतीन्द्रियम् ।  
वेत्ति यत्र न चैवार्थं स्थितश्चलति तत्त्वतः ॥

(Gūḍ. VI. 21)

"Nay, in which the soul experiences the eternal and super-sensuous joy which can be apprehended only through subtle and acute reason, and wherein established the said

यं ह्यनया चापरं हानं मन्यते नाधिकं ततः ।  
यस्मिन् स्थितो न दुःखेन गुरुणापि विचार्यते ॥

(Ghā, VI. 22)

"And having obtained which he does not reckon any other gain as greater than that, and established in which he is not moved even by great sorrow."

Again,—

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।  
स निश्चयेन योग्यो योगोऽभिर्दिग्गचेतसा ॥

(Ghā, VI. 23)

"That state, called Yoga, which is free from the contact of pain (in the form of transmigration), should be known. Nay, this Yoga should be resolutely practised with an unwearied mind."

Though the means for the attainment of this true happiness is somewhat difficult, it is not altogether impossible of being accomplished. Even if difficult, it becomes wholly simple, smooth and exceptionally easy, when one takes refuge in God. The Lord makes the definite promise in the *Gītā*—

मो हि पार्थ स्वयत्किञ्च वेदसि ह्युः पारयोनयः ।  
द्विषो वैश्वाङ्गाया द्युम्नास्तेऽपि यस्मिन् परो गतिम् ॥  
किं पुनर्माङ्गाः पुण्या भवन्त राक्षसं वल्लभा ।  
यन्निष्पन्नमुत्तमं लोकमिमं शक्यं भवत्य माम् ॥

(IX. 12-31)

\*Arjuna, womanfolk, Vaidyas (members of the trading class), Śēdras (those belonging to

the labouring class), and even those who are born of the womb of sin (such as the pariah), taking refuge in Me, they reach the supreme goal. What wonder, then, that the holy Brahmins (members of the intellectual or priestly class) and devas should attain it. Therefore, if you have obtained this joyless and transient life, devote yourself to Me."

Therefore, with firm faith in God, surrendering himself to God, let the devotee strive to remove the obstacles in the way of his spiritual progress, by adopting the following means—

- (1) Approaching a Mahatma (saint) whom he considers to be the best from the point of view of conduct, renunciation and knowledge, the practitioner should submit himself to the former and follow with energy the practice of a dharma according to the saint's instructions. He should entertain firm faith in the words of the saint; approaching him he should not remain doubtful; he should not remain attached to his own intellect; if he fails to understand the saint he should be removed by a humble spirit; and he should spend time to obtain

experience, he should never turn back from carrying out the instruction of the saint, believing in the supreme good which he will attain in the end.

The Lord said—

तद्विद्धि प्रणिपातेन परिप्रश्येन सेवाया ।

उपदेशयन्ति ते ज्ञानं ज्ञाविनस्तत्त्वदर्शिनः ॥

(Gita, IV. 34)

"Attain this knowledge by all means. If you prostrate yourself at the feet of the wise, render them all forms of service, and question them with a confidence heart again and again—

the labouring class), and even those who are born of the womb of sin (such as the pariah), taking refuge in Me, they too attain the supreme goal. What wonder, then, that the holy Brahmins (members of the intellectual or priestly class) and devout sages should attain it. Therefore, having obtained this joyless and transient human life, devote yourself to Me."

Therefore, with firm faith in God, and surrendering himself to God, let the practitioner strive to remove the obstacles in the path of his spiritual progress, by adopting the following

experience, he should never turn back from carrying out the instruction of the saint, believing in the supreme good which he will attain in the end.

The Lord said:—

सद्भिर्दि प्रणिपातेन परिप्रश्नेन सेवया ।  
उपदेशयन्ति ते ज्ञानं ज्ञानिनस्तत्परमिनः ॥

(Guj. IV. 34)

"Attain this knowledge by all means. If you prostrate yourself at the feet of the wise, render them all forms of service, and question them with a guileless heart, again and again, those wise seers of truth will unfold that knowledge to you."

- (2) The practicant should never think that a day will come when he will give up his spiritual practice. On the contrary, he should regard it as his best wealth, supreme duty, sweetest nectar, greatest happiness and the best support of life. Those who think that after attainment of the knowledge of God they do not require to submit themselves to any discipline commit an error. How can they renounce the practice which brings supreme peace to their heart. The condition of the saint after realization of God makes even men of evil conduct feel drawn towards spiritual discipline; his sight



compels men without discipline to start the practice of a discipline. How can the saint himself be indifferent to that discipline? When this is so, people who on the realization of very slight spiritual progress begin to consider themselves accomplished are, indeed, in great error. This error creates obstacles in the spiritual path. It brings about their fall. One should, therefore, always safeguard oneself from this error.

(3) The practitioner should entertain the firm faith in his mind that nothing is difficult for one who is dutiful and has taken refuge in God. He can ever accomplish the most difficult task. Every individual is, as a matter of fact, endowed with this capacity. To lack of capacity means degrading one self. To an energetic man, even a hard and difficult task becomes easy of accomplishment.

(4) Every practitioner should go on examining himself. Through self-examination and examination, even his hidden faults may be made perfectly visible. The practitioner should know whether his work has been brought under control, whether it has been well done, unopposed and freed from the entanglements

of worldly objects. God-Realization is a far cry till complete control over the mind and senses has been attained.

The Lord says:—

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।

चर्याभ्यासा तु यत्नतः क्षययोगोऽवाप्नुमुपायतः ॥

(Ghā, VI. 36)

"Yoga is difficult of achievement for one whose mind is not subdued; by him, however, who has the mind under control, and is ceaselessly striving, it can be easily attained through practice: such is My conviction."

Therefore, the practicant should, in the first instance, bring his mind under control and make it pure and one-pointed.\* The scriptures primarily lay down two means for attaining this end. They are:—

( 1 ) Practice, and ( 2 ) Dispassion.

The Lord said—

अयं नयं महाबाहो मनो दुर्निग्रहं चलम् ।

आभासेन तु दौर्बलेन वैराग्येण च गृह्यते ॥

(Ghā, VI. 35)

"The mind is without doubt unsteady and difficult to curb, Arjuna, but it can be controlled through practice (of meditation) and dispassion (of detachment)."

भम्यासवैराग्याभ्यां तद्विरोधः ।

(Ydg. I)

"Through Practice and Dispassion that ( mind ) is brought under control."

For a detailed explanation of the term "Practice" and "Dispassion", the reader should refer himself to the *Yoga-Sūtras* and other books, but the Lord Himself has mainly described "Practice" as follows—

यतो यतो निश्चति मन्त्रश्रद्धमस्थिरम् ।  
ततस्ततो निश्चयैतदात्मन्येव यतां नयेत् ॥

( GYA, VI. 19 )

"Restraining the restless and edgely mind from all those objects after which it runs, he should repeatedly concentrate it on God."

With regard to "Dispassion", the Lord said—

ये हि संस्पर्शजा भोगा दुःखयोग्य एव ते ।  
आद्यन्तवन्तः कर्मण्य न ते तु तस्मै युजा ॥

( GYA, V. 11 )

"The pleasures which are born of sense-contacts are verily sources of pain ( though appearing as enjoyable to worldly-minded people ) They have a beginning and an end ( they come and go ). Arjuna, it is for this reason that a wise man does not indulge in them "

Thus, through "Practice" and "Dispassion" having made the mind pure, subordinate to self, one-pointed and full of Dispassion, one should take to meditation, with a view to keep it

constantly fixed and steady in the form of God.  
For instance, the Lord said:—

संकल्पप्रभवान् कामास्त्यक्त्वा सर्वानशेषतः ।  
मनसैवेन्द्रियग्रामं विनिषम्य समन्ततः ॥  
शनैः शनैश्चरमेदुषुद्ध्या हृदिगृहीतया ।  
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥

(GUD, VL 24.25)

"Completely giving up all desires arising from thoughts of the world, and fully restraining the senses from all sides by mind, he should through gradual practice attain tranquility; and having established the mind in God through reason controlled by steadfastness, he should not think of anything else."

When through "Practice" and "Dispassion" the mind has been made pure, free, one-pointed and full of Dispassion, it becomes certainly easy to keep it engaged in the meditation of God; but even without fully bringing the above two methods into service, if man, surrendering himself to God, takes seriously to the practice of Japa of the Divine Name and meditation of God, he can gain everything even by this form of meditation. Soon the practisant's mind becomes pure, one-pointed and subordinate to him; there is not the least doubt about this.

Maharshi Patanjali also, while describing the quickest method of attaining Samadhi, said—

“I

there are differences in the methods of practice. Establishing identity with God, the embodiment of Existence, Knowledge and Bliss, some people meditate on His Formless or Unmanifest State; while others meditate on an all-pervading God in the spirit of servant to a Master. Some meditate on the Lord's Universal Form, while others on the Form of Śrī Viṣṇu, possessed of four arms; some meditate on Śrī Kṛṣṇa, the holder of the flute and enchanter of the heart, while others on the Form of Śrī Rāma, the Best Person, who laid down the standard of propriety, while some others on the Form of Śrī Śiva, the embodiment of Blessedness.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।  
५॥ एकत्वेन नृपत्वेन बहुधा विद्यतोमुत्तम ॥

(Gītā, IX, 15)

"Others (Jñānayogīs) betake themselves to Me through their offering of Knowledge, worshipping Me (in My Absolute and formless aspect), as their very self; while still others worship Me in My Universal Form in many ways, taking Me to be diverse in diverse celestial forms."

Therefore, a practicant should constantly  
 know of God which may be more  
 part, which he may have  
 same for all; there  
 about the goal.  
 divided into  
 God in

an undivided way, *i. e.*, establishing identity with Him; and (2) those who worship Him in the spirit of Master and servant. Among them, maintenance of constant identity with only one God, the Supreme Brahma, stainless, embodiment of Existence, Knowledge and Bliss, is the best form of meditation for those who worship in an undivided way. But for the second class, *viz.*, devotees who worship God in the spirit of Master and servant, the scriptures have laid down various forms of meditation.

One does not succeed in meditation owing to ignorance about the process of meditation. The practisant desires, indeed, to meditate on God, but, as a matter of fact, he meditates on the world. This defect is very commonly observed and heard. Therefore, it is extremely necessary to know the correct processes of establishing union of mind with God. Our scriptural authorities have attempted, by various means, to explain these processes, some of which are being shortly described in the following lines.

sense, and start the practice of meditation seated in solitude and in a pure place. The *Gītā* says:—

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः।  
 नात्युच्छ्रितं नातिनीचं चैकाग्रिनकुशोत्तरम्॥  
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः।  
 उपविश्यासने सुन्ध्याद्योगमात्मविशुद्धये ॥

(VL 11-12)

"In a clean spot having firmly placed his seat with Kuśa grass, deerskin and a cloth spread thereon one below another (Kuśa below, deerskin in the middle and cloth uppermost), neither very high nor very low, and sitting on that seat, concentrating the mind and controlling the functions of the mind and the senses, he should practise Yoga for self-purification "

Again,—

समं कायशिरोग्रीवं धारयन्नचलं शिरः।  
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवक्षोऽयम् ॥

(*Gītā*, VL 13)

"Keeping the trunk, head and neck straight and steady, remaining firm and looking at the tip of his nose, without looking in other directions."\*

The practicant intending to devote himself to meditation should specially know this fact that so long as consciousness of the body and

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\* The verse advises fixing of the sight at the point of the nose, but those who are used to close their eyes during meditation may as well carry on the practice with eyes closed. There is no harm in this.



the world remains, he should without fail on Japa of the Divine Name along with practice of meditation. Without the help of the Divine Name, the mind cannot stay steady on the Form of the Object of meditation for any length of time. Sleep, indolence, various worldly latencies of the mind, hindrances and overwhelm the mind. (God) is the best means for keeping the Object of the Name (God) in mind. Never allow the mind to forget the Object. Thus the Name affords very help in the practice of meditation. There is no course of meditation, the Japa of which should never be stopped till the mind is completely identified with the object of meditation. These are only some general points of definite processes of meditation which are before the reader.

### Rules of Meditation according to the Path of Identity

The practicant who intends to follow the path of Identity should sit on his seat in the manner mentioned, renouncing all other thoughts, revolving in his mind:—

(1) All that exists is full embodiment of Bliss, Consciousness and Supreme Brahman. Besides Him, there is nothing else.

nothing, which exists; the knowledge of that Brahma also belongs to Brahma alone. He is Himself the same as knowledge; He is never non-existent. That is why He is described as Truth, constant and eternal; He is boundless, immense, infinite. The mind, intellect, the ego, subject (seer), object (of sight) and the act of seeing, and whatever else is—all are but superimpositions on Brahma, and are the same as Brahma. As a matter of fact, besides God, the Supreme Brahma, nothing exists. The whole of creation like a dream is imagined in God.

‘सत्यं ज्ञानमनन्तं ब्रह्म’

( *Taittiriya*, II. 21 )

"Brahma is of the nature of Truth and Consciousness, and Infinite."

According to this Śruti, God, the embodiment of Bliss, Truth and Knowledge, exists; 'Knowledge' is not a virtue, attribute, or a form of energy (Śakti) of His apart from Him. In the same way, Sat (Existence) also is not a virtue, as distinguished from Him. He exists from eternity, and will eternally exist; that is why in common usage and in Vedic idiom, He is called Sat (Existence); but in reality He is beyond both Existence and Non-existence, Sat and Asat—

‘न सत्तयासदुच्यते ।’

( *Gītā*, XIII. 12 )

"Brahma is said to be neither Sat (being) nor Asat (non-being)."

Thus strongly fixing the thought on the incomprehensible Form of Brahma, let the practitant, in the place of Japa, revolve, again and again, in his mind, in the following way, the attributes of God, and go on uttering the same. In reality, Brahma is beyond both name and form; but these attributes are conceived in order to bring out His Bliss aspect in the mind. Therefore, merging all his thoughts in Brahma who is Bliss itself, and meditating on such attributes of Brahma as 'Perfect Bliss,' 'Unbounded Bliss,' 'Undisturbed Bliss,' 'Compact Bliss,' 'Bliss which is Consciousness,' 'Bliss which is Knowledge,' 'Supreme Bliss,' 'Eternal Bliss,' 'Bliss which is Real,' 'Bliss which is Life,' 'Bliss Absolute,' 'one, all-pervading Bliss,'—let him make the thought stronger and stronger that nothing exists but Bliss. Simultaneously, with exceptional speed, entering and submerging the mind in Brahma, the embodiment of Bliss, let him realize these attributes as undifferentiated from God. Through this process repeated many a time, when all his thoughts get merged in God, when besides one God, the embodiment of Knowledge and Bliss, his mind becomes free of the thought of existence of any other thing, he becomes unshakably established in God who is Bliss itself and incomprehensible. When the practice having become ripe, through repeated meditation practised regularly everyday the practitioner no longer feels his self and the world at large as separate from God, when Knower, Knowledge and the Object

of Knowledge, all become the same as Brahma, the embodiment of Knowledge and Bliss, the practicant becomes thoroughly accomplished. In that state, the practicant, practice and the object of practice, all become one, all become the same as Bliss, and that state of the practicant remains absolutely the same for all time. Whether moving about or seated, or engaged in the proper and punctual performance of every other duty, there is not the slightest deviation from his spiritual state. The Lord said:—

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥

( *Gītā*, VI, 31 )

"He who, established in unity, worships Me as residing in all beings (as their very Self), that Yogi, though engaged in all forms of activities, dwells in Me."

In reality, at no time he sees either the world or his self as separate from Brahma. That is why he is never reborn after death, and becomes freed for all time to come. In the *Gītā*, it is said:—

तद्बुद्धयस्तदात्मानस्तद्धिज्ञास्तत्परायणाः ।

तच्छन्त्यपुनरावृत्तिं ज्ञाननिर्भूतवत्समायाः ॥

( V. 17 )

"Those whose mind and intellect are wholly merged in him, who are constantly established in identity with Him, and are exclusively devoted to Him, their sins being wiped out by wisdom, go to whence there is no return."

This is the ultimate result of the ab-  
of meditation.

## Second Form of Meditation is the Path of Identity

परमेश्वरमयी प्राज्ञमयदेवज्ञान भावमनि  
ज्ञानमात्रमनि माहति निषादेन् तत्परमेश्वरज्ञान भावमनि ।

( *Kaṣha*.)

"A person endowed with understanding  
restrain his speech and all other senses  
absorb them in the mind; he should  
the mind in the intellect, and the int  
in *Mahat-Tattva* (second Principle)  
cosmic intellect; thereafter he should  
the cosmic intellect in God who  
tranquillity itself."

Retiring to a secluded spot, to restrain  
ten senses from running after their respective  
objects, in other words, controlling the function  
of all the senses to engage the mind repeatedly  
in remembrance of the Form of God, means  
'absorbing speech and the other senses in the mind'.  
Thereafter, renouncing all doubts with regard  
to the Divine Form meditated upon, and reaching  
a settled conviction, to bring the mind to a  
state of calmness, that is, awakening of Knowledge  
to the total exclusion of all unsteadiness of the  
mind, means 'absorbing of the mind in the  
intellect.' In this state of meditation, there  
remains consciousness of distinction between the  
meditator and his object of meditation, God; but

after this stage when the individuality of the intellect, through which is reached a settled conviction about the Form of all-pervading God, the embodiment of Existence, Knowledge and Bliss, the Supreme Brahma, gets absorbed in the aggregate intellect; when after cessation of all distinctions between the meditator, meditation and the object of meditation, there remains consciousness of the Form of only one God, the Supreme Brahma, who is Knowledge itself, the state is known as the 'absorption of the intellect in cosmic intellect.'

After the above, there arrives another indescribable state when there remains not the least residue of any separate impression of the meditator, meditation and the object of meditation, and one God alone who is Consciousness itself, the embodiment of Existence, Knowledge and Bliss, remains, and beyond Him there remains no separate existence in any way—that state is called 'absorbing of the cosmic intellect in God who is tranquillity itself.'

This is what they call seedless Samādhi, attainment of Brahma, the absolute, and attainment of beatitude. This is the last state of realization. Speech fails to describe this state, the mind cannot conceive of it. For it is a state beyond the mind, speech and intellect. This is final emancipation.

Reaching this state, man accomplishes the object of existence; no other duty is, then, left,

which he has to attend to. It is said in  
71/2:—

यस्यैवमस्तिरेव स्यादात्मवृत्तश्च मानवः ।

आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥

(III)

"He, however, who takes delight in the S alone and is gratified with the Self, and contented in the Self, has no duty."

According to the path of Identity, there are many other methods of meditation on God which cannot be described here because the article has already grown in length. The purpose of all is almost the same. For practitioners who worship God in the spirit of Identity, it is extremely profitable to constantly remember the following verse of the *Gita*:—

यद्विरन्तश्च भूतानामचरं चरमेव च ।

सूक्ष्मत्वात्तद्विशिष्टैर्बहूदरस्य चास्ति केचन च ॥

(VIII. 15)

"It is without and within all beings, and constitutes both animate and inanimate creation. By reason of its subtlety, it is incomprehensible. It is both at hand and far away."

Therefore, the practicant whose heart is inclined towards following the path of Identity, should devote himself to the practice as laid down above without delay.

### Meditation on the Universal Form of God

If, after he has sat for meditation with closed eyes in a solitary place, the thought of the illusory world does not leave the mind of the practicant, he should adopt the following line of thought:

Whatever things in the three worlds, viz. the earth, the intermediate region between earth and heaven, and the heaven are observed, heard or conceived by the mind, all of them directly constitute the bodily form of God Himself. With the help of His energy called *Māyā*, it is God Himself, the embodiment of Existence, Knowledge and Bliss, who is manifested in this Universal Form. For instance, the *Gītā* says:--

सर्वदःपाणिदाहं तन्मूर्तोऽक्षितरोमुक्षम् ।

सर्वतःश्रुतिमहोके सर्वमावृण्य तिष्ठति ॥

(XIII. 13)

"It has hands and feet everywhere, eyes, head and face everywhere, ears everywhere. It stands pervading all."

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\* Just as ether, being the cause of air, fire, water and earth, exists pervading them all, even so God, being the cause of everything, exists pervading the whole of creation, both animate and inanimate.



Again,—

अथवा बहुनैतेन किं ज्ञातेन तत्त्वतः ।

विष्टम्भादमिदं कृत्स्नमेकाशेन स्थितो जगद् ॥

(I 4)

"Or, what will you gain by knowing all this in detail, Arjuna ? Suffice it to say that I am holding this entire universe by a spark of My Yogic power."

Again,—

यद्यापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चाचमम् ॥

(I 5)

"Arjuna, I am even that which is the seed of all beings. For there is no creature, animal or inanimate, which exists without Me."

Reflecting thus, again and again, and regarding the whole of creation as in ultimate analysis a Form of God, the mind should be fixed on the ascertained Divine Form. This practice quickly removes the unsteadiness of the mind. Thereafter, wherever the mind goes it sees only God. Nothing appears before it except God. Just as one who understands the many varieties of dolls made of ice, as in essence nothing but water, does not fall into error regarding their constituent water, and definitely sees all the dolls as water, even so the practisant who carries on the above form of meditation on God, in

world; his  
doubt. This  
the mind on God.

### Meditation on the Four-armed Form of Sri Visnu

Retiring to a solitary place, and seated in the posture mentioned above, let the practicant close his eyes and intoxicated with joy start the practice of meditation with a strong desire in his heart to meet the Supreme Beloved.

The meditation should be carried on either by fixing the mind on an Image of God seen in a temple or a picture of God, or a Form conceived by the mind of the practicant after hearing from saints, or seeing the Lord in dream, if he is fortunate enough to go through that experience; in other words, fixing the mind on whatever the practicant may have understood or whatever notion he may have formed, about God's Form. Meditation on a Form of God may be ordinarily carried on as follows—

(1) The Lord is present before us in the sky about one and a quarter cubit above the earth. His most beautiful lotus-feet shining like a heap of sapphires look as bright as an infinite number of suns. His soft toes with glittering nails are adorned with gold ornaments studded with gems. Like His lotus-feet, the Lord's knee and thigh are shining like heaps of blue ge-

through His yellow robe. Oh ! how graceful  
 His four long arms ! He holds the conch  
 His circular weapon (Chakra) with the two  
 hands, and the club and lotus with the  
 lower hands. All the four arms are adorned with  
 armlets and other most beautiful ornaments. Oh  
 how broad and supremely beautiful is the chest  
 the Lord, with marks of Sri Lakshmi and Bhagav  
 foot in the middle of it ! The Lord's neck possessed  
 of the beautiful colour of a blue lotus is most  
 handsome to look at, and is adorned with a  
 necklace studded with gems, the Kanakabhu  
 diamond and many varieties of beautiful garlands  
 made of gold and sweet-smelling flowers as well as  
 with the Vajriyanti garland. His chin is graceful  
 the lips are red, the beautiful aquiline nose is  
 adorned with a pearl hanging from it. Both  
 eyes of the Lord are as large as lotus lea  
 and are similar to the blue lotus in bloom. T  
 ears are adorned with ear-drops shaped like t  
 crocodile, the forehead contains the Tilak mar  
 with a red streak (mark of Sri) in the middle  
 and the head is adorned with a lovely crown  
 studded with pearls and precious stones. Oh !  
 the incomparable enchanting face of the Lord,  
 putting the full moon into shame, is fascinating  
 the mind ! Like the rays of the sun, there is an  
 aura round the Lord's face whose light has made  
 the gems in His crown and other ornaments a  
 thousand times more brilliant. Oh ! I am blessed  
 day, perfectly blessed, that I have the privilege

of meditating on the gently smiling, cheerful Form of Śrī Hari.

When through continuous meditation on this line, the Lord's form becomes firmly established in the mind, the practicant, overwhelmed with Love, should fix his mind on that enchanting Form. He will attain absorption in the Form of the Lord, when through repeated practice of meditation he will lose consciousness of the self, of the world outside and even of his meditation, and retain the consciousness of God, the enchanter of the heart, alone. When this happens, the practicant immediately comes to know the real truth about God, and God becomes compelled through the power of the practicant's Love to manifest Himself in a definite Form, and grace the practicant with Divine vision.

The Lord says in the *Gītā*.—

भक्त्या त्वन्वया शय्य अहमेवंविधोऽर्जुन ।

शङ्खे द्दष्टुं च तत्वेन प्रवेष्टुं च परंतप ॥

(XI. 54)

"Through single-minded devotion, however, I can be seen in this Form ( with four arms ), and known in essence and even entered into, O valiant Arjuna."

Thus gaining the direct vision of God, the practicant realizes the object of human existence. All his vices get destroyed and he is transformed into a full-fledged saint. Thereafter he is not reborn on earth.

नाप्नुवन्ति महात्मानः संतिर्दि परमां यताः ॥

( VIII. 15 )

"Great souls, who have attained highest perfection, having come to Me, are no more subjected to rebirth, which is the abode of sorrow, and transitory by nature."

Visualizing Śrī Viṣṇu, lying on the great ant Śeṣa, in the sky within one's own heart, revolving in his mind the following thoughts of the Lord's Form and virtues, obeisances be offered to Him, again and again.

"With bent head, I offer obeisances to Bhagavān Viṣṇu, the Lord of Lakṣmī, Goddess of wealth, and possessed of lotus-like eyes whose countenance is exceptionally calm who is lying on the back of Śrī Śeṣa making the latter His bed, who has a lotus sprout from His navel, who is the Lord of all the celestials, and is the support of the whole universe, who is all-pervading like the sky, who possesses the beautiful hue of the blue pond, whose limbs are exceptionally handsome, who is realized by the Yogis through meditation, who is the Lord of all worlds and who removes the fear of birth and death."

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इति विष्णु विवाहः ।

सर्वत्र भाव्यते, एतच्चैव सर्वत्र भाव्यते ।

He whose brilliance vies with the brilliance of innumerable suns, whose coolness is equal to that of countless moons, who possesses the lustre of crores of Fire-gods, and the prowess of numbetless Wind-gods, whose affluence is equal to that of countless Indras, who possesses the beauty of crores of Cupids, whose forbearance is equal to that of innumerable Earths, whose gravity is equal to that of countless oceans, whom none can explain by any simile, whose real nature has only been assumed even by the Vedas and scriptures, and could not be fathomed by anyone, to that matchless Śrī Hari, I offer obeisances, again and again.

To Bhagavan Śrī Viṣṇu, the embodiment of Existence, Knowledge and Bliss, who is gently smiling, and the drops of sweat on whose Body reflecting light appear most beautiful, to that redeemer of the fallen, I offer obeisances, again and again. When, through practice repeated on this line, the mind becomes tranquil, pure and cheerful, it should be firmly established in the meditation of Śrī Narayana, lying on Śeṣa as His bed.

There are many other processes of meditation on God in both His aspects, viz., with Form and without Form. In the present article, only some short indications of them have been given. Special knowledge on the subject can be gained when a practicant seriously starts his practice, surrendering himself to God and the grace of saints. With regard to meditation on God's aspect with Form, only two processes of meditation on Śrī Viṣṇu have been described in this article. Following these processes practicants can meditate on the Forms of Śrī Rāma, Śrī Kṛṣṇa, Śrī Śiva and other Forms of God, according to their respective faith and liking. The fruit of all such practices is the same.

On rising from meditation in solitude, when the practicant enters the field of activity, he should during all his works, and while moving about and resting, try to carry on, in the same manner, the Japa of the Name of his chosen deity and meditation on His Form. Not a moment of this invaluable life should be allowed to pass without remembrance of God. One remembers during his last moment whatever is constantly practised by him throughout the life; and his future is determined by the thoughts of the last moment. That is why the Lord says in the *GLA*:—

तस्माद् सर्वेषु कालेषु मामनुस्मर युध्य च ।

मय्यर्पितमनो बुद्धिर्मा मे वै पश्य स्वसंगमम् ॥

“  
(VIII. 7)

"Therefore, Arjuna, think of Me at all times and fight. With mind and reason thus surrendered to Me, you will doubtless come to Me."

Thus, through continued meditation on God, the embodiment of Existence, Knowledge and Bliss, the Supreme Brabma, the heart of the practicant grows purer and spotless. All his worries are gone and the heart overflows with peace that passeth understanding. The mind gets one-pointed, and comes under control. True happiness goes on gradually growing within him, as through intensification of practice, the purity and concentration of his mind increase. When the practicant gains even the slightest experience of this true happiness, he begins to look upon the joy of even sovereignty over the three worlds as quite worthless and insignificant compared to it. In this state, the joy derived from ordinary enjoyments of the world offers not the slightest temptation. On the contrary, all enjoyments begin to appear as perishable, momentary and full of woe. Through this practice, all the impulses of the practicant's mind gets speedily withdrawn from the world and becomes fixed and established in God. Realizing for all time the true and infinite happiness, the practicant gets satisfied and contented. All his sorrows totally cease. The attainment of this state is the ultimate goal of human existence.



There are many other processes of meditation on God in both His aspects, viz., with Form and without Form. In the present article, only some short indications of them have been given. Special knowledge on the subject can be gained when a practicant seriously starts his practice, surrendering himself to God and the grace of saints. With regard to meditation on God's aspect with Form, only two processes of meditation on Śrī Viṣṇu have been described in this article. Following these processes practicants can meditate on the Forms of Śrī Rāma, Śrī Kṛṣṇa, Śrī Śiva and other Forms of God, according to their respective faith and liking. The fruit of all such practices is the same.

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## Lessons in Devotion and Divine Love

The mind of one who has taken refuge  
in God prays to the Lord—

O Lord ! O Sustainer of the Universe !  
O Kind-hearted Protector of the distressed ! O  
Ocean of Mercy ! O Knower of the heart ! O  
Saviour of the fallen ! O Almighty Lord !  
O Friend of the poor ! O Nārāyaṇa ! O Hari !  
Have pity on me, have pity on me ! O Lord !  
O Reader of man's thoughts ! You are famous  
throughout the world as 'Ocean of Mercy' and  
'Almighty', therefore it is Your business to show  
compassion.

O Lord, if Your Name is 'Purifier of the  
fallen', please come, and grant me Your vision.  
Bowing, again and again, to Your feet, I beseech  
You humbly, O Lord, bless me with Your sight.  
O Lord, except You I have none in the world  
whom I can call as my own. Please grant me  
once the privilege of Your sight, do not tantalize  
me any more. You are called 'Sustainer of the  
Universe', then why do You not satisfy my  
heartfelt desire ? O Embodiment of mercy ! O

Dear reader, we should cultivate the firm conviction that the supreme duty of a man's life is only to realize God, the embodiment of Existence, Knowledge and Bliss, the Supreme Brahma, the Almighty Lord, the Bestower of Happiness. In this world and the next, the greatest, the eternal, the truest happiness lies in this. Apart from it, whatever other forms of happiness appear in the world, are in reality happiness at all. They are all, truly speaking, misery and nothing but misery. The *Vid Dariana* says:—

परिणामतापसंस्कारदुःखैर्गुणवृत्तिविशेषाच्च दुःखमेव सर्वं विवेकिनः  
(R.B.)

"All forms of sense-enjoyments of the world being subject to change, and mixed up with pain, the latent impressions of the mind and worldly sorrow, and involving a mutual conflict of the Sattvic Rajasic and Tamasic propensities of the mind, are sorrow to men of discrimination.

Does He not know that your prayers are not disinterested, that you possess neither reverence, nor faith, nor love, in the slightest degree ? If you have faith that God is the Knower of man's heart, why do you offer these verbal prayers ? False prayers, without love, obtain no hearing from God; and if you possess love, where is the need for words of prayer ? For the Lord Himself has said in the *Gītā*:—

ये यथा मां प्रपद्यन्ते तौस्तथैव भजाम्यहम् ।

(IV. 11 )

"Arjuna, howsoever men approach Me, even so do I seek them."

Again,—

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् न

( *Gītā*, IX. 29 )

"They, however, who devoutly worship Me abide in Me, and I also stand revealed in them."\*

O mind, though being the Ocean of compassion, if Śrī Hari ( God ) does not show compassion, there is nothing to worry; you should go on performing your duty. God is a Lover, He recognizes love; the subject matter of love is known only to the Lover. Can God, the knower of heart, grant you His vision, drawn by your pretended Love ? When

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\* Just as subtle, all-pervading Fire becomes manifest, only when a fire is made through the lighting up of combustible matter; even so God, who pervades everywhere, is revealed in the heart of one who practices Bhajana with a devoted heart.

Ocean of grace ! Show me Your compassion.  
 Being an Ocean of compassion, a little shower  
 of compassion will bring no diminution of the  
 quality in You. Through only a slight expression  
of Your grace, the whole of this universe may  
 be saved. Then, what does it cost You to save  
 this insignificant soul ? O Lord, if You look to  
 my doings, there is absolutely no hope  
 for me. Therefore, paying attention to Your  
 Name as 'Saviour of the fallen', grant to this  
 insignificant soul the privilege of Your sight.  
 I know neither Devotion, nor Yoga, nor any  
 other practices, that I may claim the privilege by  
 virtue of my performances. Being the knower  
 of man's thoughts, if You had not been an  
 Ocean of mercy, none would have called You by  
 the latter name in this world; and being an  
 Ocean of mercy, if You could not read the  
 anguish of the heart, none would have called  
 You as the 'Knower of the heart'. Though  
 possessed of the above two virtues, if You had  
 lacked in power, none would have called You  
 Almighty, and possessed of all powers. If You  
 had been only a Lover of devotees, none would  
 have called You as 'Saviour of the fallen'.  
 O Lord ! O Ocean of mercy ! Have pity on me,  
 and grant me once Your sight. (1)

The individual soul, addressing the mini

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the strings of Pure Love, Reverence and Faith are ready, bound by them, God will Himself come to you. O stupid mind, can false prayers produce any effect? Is not God the reader of hearts? O mind, good-bye to you; your habit is to wander about the world, please go wherever you like. Being associated with you, I have roamed these years in this unsubstantial world. Now, having taken refuge at the feet of God, your entire fraud stands revealed to me. For my sake, you deceitfully offer prayers to God in humble and beseeching words, but you do not know that God is a reader of the heart. The *Yogarāṣa* truly says that God cannot be realized till the mind is transcended, in other words, till it is destroyed. Exhaustion of desires, destruction of the mind and God-Realization—these three processes take place simultaneously. Therefore, I entreat you to retire from here gracefully; this bird will no longer be caught in the net of your phantasms, for it has taken refuge at the feet of Śrī Hari (God). What? Do you mean to leave after swallowing the bitter pill? Oh! Where is that phantasy? Where are the enemies—anger, lust and others? Your entire army is now going to be destroyed. Therefore, giving up the hope of exerting your influence, go wherever you please. (2)

The mind, again, prays to God—

O Lord, have pity on me; O Master. I

surrender

refugee, save the honour of one who has taken refuge in You. O Lord, help me, help me; come, and grace me with Your sight. I have no support in this world except You; therefore, I bow to You, again and again; I make obeisances to You. Please make no delay, quickly come and give me the privilege of Your sight. O Lord, O Ocean of mercy, come once and take care of this bond-slave. In Your absence, I find no support to my life. O Lord, have pity on this slave; I have ~~and~~ surrendered myself to You, please cast but once Your kind look on me. O Lord, O Friend and Protector of the helpless, do not balk me any more, have pity on me. Without looking at my wickedness, reveal Yourself as the saviour of the fallen. (3)

The individual soul, addressing the mind, again, says—

O mind, take heed ! be careful ! Why do you indulge in these idle talks. God does not want your false humility. Your deceit will not be successful here; why do you offer to God these hypocritical prayers for my sake ? I do not want you to make such prayers; you may go wherever you like.

If God is the knower of the heart, where is the need to offer any prayer ? If He is a Lover, what is the need to call Him ? If He is the sustainer of the Universe, what is the need



to beg from Him ? Good-bye to you, for  
hence; go. (1)

The individual soul, addressing the intellect  
and senses, says—

O senses ! Good-bye to you. You :  
please, leave me. Where there are desires, if  
you have the ground to stand upon. I have to  
refuge at the lotus-feet of God; therefore  
your stratagem will make no impression on me.  
O intellect ! Good-bye also to you. Where  
you leave your wisdom, when you used to prompt  
me to dive into the ocean of the world ? Is this  
teaching of any use now ? (1)

if I attain even hell, it will be superior to heaven. Why should I, then, worry ? If I gain love for You, will You not develop the same for me ? When absence of Your sight will become unbearable to me, will You, then be able to tarry ? You have Yourself said in the *Gita*—

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

(IV. 11)

"Arjuna, howsoever men approach me, even so do I seek them."

Therefore, I do not say that You should come and grant me Your vision; and why should You care to do so ? But, no worry, please do whatever You consider best; I should feel delight in whatever You do. (6)

Meditating on God through its eye of wisdom, and intoxicated with joy, the individual soul says—

Oho ! Oho ! Bliss ! Bliss ! Lord ! Lord. Have You come ? Thanks to my fortune ! Thanks ! Fallen though I am, I have become blessed through the grace of Your lotus-feet. Why should it not be so ? You have Yourself said in the *Gita*—

अवि शेषमुदुगच्छरो भवते मामनन्यदाह् ।

संपुष्टं स ममन्यः सख्यस्यैवमिहो हि सः ॥

क्षिप्रं भवति धर्मात्मा शश्वत्प्राप्तिं विगच्छति ।

कीन्तेव मति जायोहि न मे भवः प्रपश्यति ॥

to beg from Him ? Good-bye to you, hence; go. (4)

The individual soul, addressing the intellect and senses, says—

O senses ! Good-bye to you. You also please, leave me. Where there are desires, then you have the ground to stand upon. I have taken *refuge* at the lotus-feet of God; therefore, your *stratagem* will make no impression on me. O intellect ! Good-bye also to you. Where did you leave your wisdom, when you used to prompt me to dive into the ocean of the world ? Is this teaching of any use now ? (5)

The individual soul says to God—

O Lord, You are the knower of the heart, therefore I do not say that You should grant me Your vision. If I have possessed full love, could You tarry ! Could even Lakṣmī detain You at Vaikuṇṭha ? If I had possessed full faith in You, could You wait ? Could my love and faith leave You ? Oho ! Falsely have I assumed in the world the roles of disinterestedness and desirelessness, and in vain do I regard myself as a *refugee* at Your feet. But I need not worry; whatever I obtain, I should feel delighted in the same. For, that is Your instruction in the *Gītā*. Therefore, while merged in Your love,

adorned with garlands of pearl and gold, the Vajrayanti garland and other garlands of many varieties of flowers. His lips are beautiful and red, His nose containing a pearl hanging below is exceptionally charming. The Lord's two eyes are as large as leaves of the lotus, and bloom like the blue lotus. His ears are adorned with beautiful crocodile-shaped ear-drops studded with gems, the forehead contains the Tilak mark with a red streak in the middle, and the head is adorned with a crown studded with gems. Oho ! How charming is the round face of the Lord looking like the full moon containing an aura emitting rays like that of the sun, which sparkle through the gems in His crown and all other ornaments. Oho ! I am blessed today, indeed, truly blessed that I see before me God, the embodiment of Bliss, glutly smiling through His lips. ( 8 )

Thus intoxicated with joy, seeing the Lord before him in meditation, at a distance of a cubit and a quarter length, in a Form looking only twelve years of age, standing at a height of one and a quarter cubit from earth, the soul

"Even if the vilest sinner worships Me with exclusive devotion, he should be considered a saint; for he has rightly resolved. (He is positive in his belief that there is nothing like devoted worship.)

"Speedily he becomes virtuous and secures lasting peace. Know it for certain, Arjuna that My devotee never falls." (1)

Gaining the vision in meditation of the wonderful Saguna Form of the Lord (Form with attributes), the individual soul mentally describes the beauty of that Form--

Oho ! How beautiful are the lotus-feet of the Lord, which, sparkling like a heap of blue gem, shine like an infinite number of stars. The soft toes containing glittering nails are adorned with gold anklets studded with gems. Like His lotus-feet, the Lord's knees and thighs are emitting their lustre through His yellow robe, like heaps of blue gems. Oh ! How beautiful are the Lord's four arms. In the upper two hands, there are the conch and His circular weapon Chakra, and in the two lower, the club and the lotus. All the four arms are with armlets and other beautiful ornaments. Oho ! How beautiful is the bow, the middle of which contains the Lakshmi (Goddess of Wealth). How charming, again, is the coloured like a blue lotus, and studded with gems the Kaat.

(Om, I offer flowers, obeisance to Nārāyaṇa. )

Uttering this Mantra, flowers should be placed on the Lord's head and in the sky near the Lord's nose. (6)

ॐ माङ्गं समर्पयामि नारायणाय नमः ॥ ७ ॥

(Om, I offer a garland of flowers; obeisance to Nārāyaṇa.)

With this Mantra, a garland of flowers should be thrown round the neck of the Lord. (7)

ॐ धूपमाग्रापयामि नारायणाय नमः ॥ ८ ॥

(Om, I offer incense; obeisance to Nārāyaṇa. )

Incense should be burnt before the Lord after utterance of this Mantra. (8)

ॐ दीपं दर्शयामि नारायणाय नमः ॥ ९ ॥

(Om, I offer light; obeisance to Nārāyaṇa. )

A light of clarified butter should be placed before the Lord after utterance of the above Mantra. (9)

ॐ वैवेचं समर्पयामि नारायणाय नमः ॥ १० ॥

(Om, I offer eatables, obeisance to Nārāyaṇa. )

Crystals of sugar should be offered to the Lord after utterance of this Mantra. (10)

ॐ आचमनीयं समर्पयामि नारायणाय नमः ॥ ११ ॥

(Om, I offer water for rinsing the mouth; obeisance to Nārāyaṇa. )

With this Mantra, water should be offered for rinsing the Lord's mouth. (11)

Uttering this Mantra, and washing the Lord's lotus-feet with pure water, the water should be sprinkled by the practisant over his own head. (1)

ॐ हस्तपोष्यं समर्पयामि नारायणाय नमः ॥ २ ॥  
( Om. I offer water to the Lord's hands  
obeisance to Nārāyaṇa. )

Uttering the above, the Lord's hands should be washed with pure water. (2)

ॐ आचमनीयं समर्पयामि नारायणाय नमः ॥ ३ ॥  
( Om. I offer water for sipping; obeisance to Nārāyaṇa. )

With this Mantra, water should be offered to Śrī Nārāyaṇa for rinsing the mouth. (3)

ॐ गन्धं समर्पयामि नारायणाय नमः ॥ ४ ॥  
( Om. I offer scented substance; obeisance to Nārāyaṇa. )

Uttering this Mantra being a mixture with acid ) should forehead.

ॐ मुखाब्धं  
( Om. I offer

With this  
to the Lord's fore

ॐ पुनः

Filling the cavities of both the palms with varieties of beautiful flowers, the same should be showered on the Lord's head, after utterance of the above Mantra. (16)

Thereafter, going round the Lord four times, keeping Him to the right, obeisance should be offered to Śrī Narayana, touching the earth with eight limbs of the body. (9)

Thus, offering mental worship to God, and laying Him down in a bed in the sky within the heart, the individual soul bows its head before the Lord, again and again, mentally describing the Lord's Form and virtues—

शान्ताकारं भुजगशयनं वसनार्धं सुरेशं  
विश्वेश्वरं गगनतटस्थं शेषशयं शुभाङ्गम् ।  
लक्ष्मीकान्तं कमलनयनं योगिमिथ्यानामयं  
वन्दे विष्णुं भवभयहरं सर्वलोकेकनाथम् ॥

"Obeisance to Śrī Viṣṇu, of lotus-like eyes, the Lord of Lakṣmī (Goddess of wealth). Who is extremely mild in Form. Who lies on Śrī Śeṣa making the latter His bed, from Whose navel has sprung the lotus, Who is the Lord of all celestials and is the support of the entire universe, Who is all-pervading like the sky. Whose colour resembles the blue cloud, all of Whose limbs are most beautiful. Who is attained by the Yogis through meditation, Who is the Lord of all regions, and is the destroyer of fear of births and deaths."



ॐ ऋतुकलं समर्पयामि नारायणाय नमः ॥ १३ ॥

(Om, I offer fruits; obeisance to Nārāyaṇa.)  
With the utterance of this Mantra, various  
seasonal fruits (bananas, etc.) should be offered  
to the Lord. (12)

ॐ पुनराचमनीयं समर्पयामि नारायणाय नमः ॥ १३ ॥

(Om, I offer, again, water for rinsing the  
mouth; obeisance to Nārāyaṇa.)

Water for rinsing the mouth should be  
offered to the Lord after utterance of this  
Mantra. (13)

ॐ पूगीकलं सतामूलं समर्पयामि नारायणाय नमः ॥ १४ ॥

(Om, I offer betel-nut with betel; obeisance  
to Nārāyaṇa.)

With this Mantra, betel leaf with betel-nut  
should be offered to the Lord. (14)

ॐ पुनराचमनीयं समर्पयामि नारायणाय नमः ॥ १५ ॥

(Om, I offer, again, water for rinsing the  
mouth; obeisance to Nārāyaṇa.)

Water for rinsing the mouth should be  
offered after utterance of this Mantra.

Thereafter, light made of camphor in a plate  
should be waved before the Lord. (15)

ॐ पुष्पाञ्जलिं समर्पयामि नारायणाय नमः ॥ १६ ॥

(Om, I offer handful of flowers, obeisance to  
Nārāyaṇa.)

Filling the cavities of both the palms with varieties of beautiful flowers, the same should be showered on the Lord's head, after utterance of the above Mantra— (16)

Thereafter, going round the Lord four times, keeping Him to the right, obeisance should be offered to Śrī Narāyaṇa, touching the earth with eight limbs of the body. (9)

Thus, offering mental worship to God, and laying Him down in a bed in the sky within the heart, the individual soul bows its head before the Lord, again and again, mentally describing the Lord's Form and virtues—

शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं  
विश्वाधारं गगनतरुशं मेघवर्णं शुभाङ्गम् ।  
सद्गमीकान्तं कमलनयनं योगिभिर्षोणमयं  
वन्दे विष्णुं भवभयहरं सर्वलोकेकनाथम् ॥

"Obeisance to Śrī Viṣṇu, of lotus-like eyes, the Lord of Lakṣmī (Goddess of wealth). Who is extremely mild in Form. Who lies on Śrī Śeṣa making the latter His bed, from Whose navel has sprung the lotus, Who is the Lord of all celestials and is the support of the entire universe, Who is all-pervading like the sky, Whose colour resembles the blue cloud, all of Whose limbs are most beautiful. Who is attained by the Yogis through meditation, Who is the Lord of all regions, and is the destroyer of fear of births and deaths."

He Whose brilliance is similar to that of innumerable suns, Whose coolness resembles the coolness of an infinite number of moons, Whose glow equals that of crores of Fires, Whose prowess equals that of numberless Wind-gods, Whose affluence equals that of an infinite number of Indras ( celestial kings ), Whose beauty equals that of crores of Cupids ( love-gods ), Whose forbearance equals that of numberless earths, Whose gravity equals that of crores of oceans, Whom none can explain by any simile, the Vedas and the scriptures have conceived about whose Form only by imagination, and none could get over Whose mystery,—obeisance, again and again, to that incomparable Śrī Hari ( God ).

Obeisance, again and again, to Śrī Hari ( God ), the saviour of the fallen, to Bhagavān Śrī Viṣṇu ( God ), the embodiment of Existence Knowledge and Bliss, Who is mildly smiling, and all the limbs of whose Body look most beautiful because of the shining particles of sweat in them.

( 10 )

*Mentally fanning the Lord and serving His feet, the individual soul offers Him praises—*

O Lord ! You are Brahma, You are Viṣṇu, You are Śiva, You are the sun, You are the moon, You are the stars ; the earth, the intermediate region and heaven all these three regions are You; the <sup>seven</sup> divisions of the terrestrial world, the worlds, etc., all these are

Your Form; You are the Universe; You are Hiraṇyagarbha (Brahma), You are the Four-armed Lord, and You alone are pure Brahma beyond Maya, and it is You who have assumed the various forms, therefore the whole created world is Your Form; the seer, the object of sight and act of seeing, and whatever there is, all that is You\*. Therefore—

नमः समस्तभूतानामादिभूताय भूयते ।  
अनेकरूपरूपाय विष्णवे प्रमद्विष्णवे ॥

"Obelance to Śrī Viṣṇu, of all beings the Prime Being, the bearer of the earth, who assumes infinite Forms, manifested throughout the ages."

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।  
त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

"You are the Mother, You are the Father, You are the Kinsman, You are the Friend, You are Learning, You are Wealth; O Lord of the gods! You are my all." (11)

When the practican engaged in the practice of Devotion develops supreme Love for God, he forgets even the consciousness of the body, just as saint Sundardas, in the course of his description of Divine Love, says:—

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"When Love is fixed on God,  
One forgets the house and all its connections.  
Like a lunatic, he goes about hither and  
thither,

Not the least consciousness of the body  
remains.

He sighs through every pore of his being.  
Tears begin to flow like an unending stream;  
says Sandara, who will observe the rules  
of nine forms of Devotion?"

"When one gets intoxicated through a hearty  
drink of the sweet Juice (of Love)

When the devotee has no cause of shame  
in the three worlds, nor does he follow  
the commandments of the Vedas

He fears not ghosts and goblins, nor do  
gods and Yakṣas put him to fright

His ears do not hear another's talk, and  
other desires do not appear.

His lips do not utter other words:—

This is Bhakti marked by Divine Love".†

"Under the influence of Love, he walks, as  
if, intoxicated.

And indulges in incoherent talk;

Just as the Gopī lost the body-consciousness.

• प्रेम लब्धो परमेश्वरसो, तब भूति भयो सिंगरो परकाय ।

क्यो क-मल किदै जिन होलिन, नेऊ रही न शरीर सँभार ॥

आस उलास बडे सब रोम, चले हुन जोर अगजिन पार ।

सुन्दर कौन करै नवपा बिधि, छाकि परको रस पो मनभार ॥

† न काज हीन लोहरी, न बेरको बयो करै ।

न हुँक भूत प्रेमीकी, न देव बधु सँ करै ॥

अ. अ. ३३ = जोर रञ्जना ।

Even so one should long for the Beloved."\*

"Just as fish is restless without water, and  
the child without milk,  
Just as one who is ailing finds it difficult  
to remain without medicine.  
Just as the Chātaka bird craves for the  
drop of the Swāti Star, and the moon is  
dear to the Chakora,  
Just as the snake is disquiet out of its  
craving for sandal-wood,  
Just as the poor craves for money, and man  
craves for woman,  
He who thirsts for God like these, does  
not like anything else.  
When Divine Love flows through a heart,  
all rules are thrown away.  
Says Sundara, this is Divine Love."†

"Now he laughs and begins to dance, now  
he weeps;  
Now his voice is choked with emotion,  
words do not come out of his lips.  
Now the heart being transported with joy,  
he sings at the top of his voice  
Now he remains still and silent like a statue

The heart and all earthly possessions being given to Hari, how can he remain heedful? Says Sundara, O disciple, hear, this is Divine Love."

When the Saguna Form of the Lord (the Form with attributes) disappears, being merged in the Form of God as pure Sachchidananda (Existence, Knowledge and Bliss), the all-pervading Supreme Brahma, the Jivatma says—

Bliss ! Bliss !! Supreme Bliss !!! One Vasudeta alone pervades everywhere.† Bliss alone pervades everywhere.

Where is lust ? Where is anger ? Where is greed ? Where are delusion, pride, covetousness, haughtiness, excitement and the enchantment of Maya ? Where are the mind, intellect and the senses ? Everywhere Sachchidananda and Sachchidananda alone ( Existence, Knowledge and Bliss ) pervades. Oho ! Everywhere there is one, all-pervading Bliss.

• कर्मदुःख ईशित नष्टि नृणां कटे, ऐश्वर्यं हि न जाते ।  
कर्मदुःख मरणकण्ठ, एष न मिश्रो नष्टि जाते ॥  
कर्मदुःख दुःख कर्मज, कर्म नष्टि नष्टि जाते ।  
कर्मदुःख ईशित नष्टि, एष नष्टि नष्टि जाते ।  
विश्वविश्व इति नष्टि, एष नष्टि नष्टि जाते ।

which is the same as Truth, Con  
Bliss, solid, whole, conscious, absolute, imperishable,  
unmanifest, incomprehensible, eternal, the highest  
reality, the supremely indestructible, complete on  
all sides, undefinable, everlasting, all-pervading,  
immovable, constant, imperceptible by the senses,  
beyond Maya, unperceivable, Supreme Bliss,  
Highest Bliss, Bliss-and-Bliss, there is nothing apart  
from Bliss !! ( 13 )



## The Path of Devotion in the Gita

The *Śrīmad Bhagavadgītā* is an incomparable book of spiritual lore, a store-house of the principles of Action, Devotion and Knowledge. It cannot be said that the *Gītā* deals primarily with this or that particular path or discipline. Although it is a small book in which the various topics have been touched upon only briefly, the treatment of none of these is incomplete. It has, therefore, been truly said —



The intention of the above ver-  
 discourage the study of the other scri-  
 only to bring out the real worth of  
 One who has realized the truths of  
 the *Gītā* has nothing more to know. The  
 disciplines of Action, Worship and  
 have been dealt with in their respective  
 thoroughly and clearly. It cannot, there-  
 said that one is the main, and the other  
 subsidiary themes of the *Gītā*. Whatever  
 of view is dear to one, whatever doctrine  
 may believe in, finds its support in it.  
 That is the reason why different commentators  
 have offered different interpretations of the  
 None of them can, however, be pronounced  
 be incorrect. Just as the Vedas represent the  
 breath of the Paramātmā even so the  
 representing as it does the words uttered by  
 God, is nothing but God Himself manifested in  
 that form. That is why like God Himself the  
 teachings of the *Gītā*, too, appear in different  
 lights to different devotees according to their  
 respective mental constitution. Making  
 spiritual need of His dear friend  
 devotee Arjuna an occasion, the Lord delivered  
 His incomparable message of the *Gītā* for  
 good of entire humanity. To discourse or write  
 on any point mentioned in that book is nothing  
 but a puerile attempt on the part of a person  
 like me. I am fully conscious of my incompetency  
 to deal with the present subject. It is, therefore,  
 my humble prayer that learned and devoted souls

about Karmayoga ( Action ) or about Bhaktiyoga ( Devotion ). Verses like 'कर्मण्येवाङ्मतिर्माते' ( thy right is only to action ), 'योगस्थः कुरु कर्मणि' ( perform action while established in Yoga ) refer only to Karma (action); and verses like 'मनसना मय' ( fix thy mind in Me ) refer only to Bhakti ( devotion ). But in these statements also the dependence of Karma on Bhakti, and of Bhakti on Karma may be detected, though not expressly stated. One who engages in action while established in Yoga through internal equilibrium and knowing the result of action to lie in God's hands, indirectly practises devotion through remembrance of God, and a devotee engaged in devotional practices like worship, obeisance, etc., may be similarly said to be doing some action through those practices. The difference between him and an ordinary person who performs action through attachment lies in this that while the latter engages in action for the fulfilment of his own worldly desires, the former does so only for the pleasure of God. The *Gita* has denounced renunciation of action for its own sake, and has characterized such renunciation as Tamasic in character ( *Gita*, XVIII. 7 ). And stating in verse 4 of Chapter III, that perfection cannot be attained by renunciation of action, it has been pointed out in the next Śloka that complete and absolute renunciation of action is impossible. Therefore, according to the *Gita*, Devotion lies in pursuing through body and mind all kinds of action appropriate to ~~the~~ <sup>the</sup> class in which a person

taught by the *Gītā* there is no room for sin. How can it be possible for a devotee who has made God his sole refuge in life, who sees and feels the presence of God on all sides and in every object, to commit any act of sin even in secret? How can a devotee who having surrendered himself entirely at the feet of the Lord desires to make himself completely subservient to His will be capable of any sinful act? How can a devotee who, realizing the creation to be a manifestation of the Lord, considers it his duty to render service to all, be indolent or lethargic? How can he who possesses the light of true knowledge of the Paramātmā find himself in the region of Darkness or Ignorance?

It was, therefore, that the Lord gave the following express command to Arjuna—

तस्मात्सर्वेषु कालेषु मामनुसर युद्ध च ।  
मत्परितमनो बुद्धिर्मा मे वै ध्वस्तं शयम् ॥

(Gītā VIII. 7)

"Therefore, Arjuna, think of Me at all times and fight. With mind and reason thou surrendered to Me, you will doubtless come to Me."

This represents what they call Devotion accompanied by disinterested action which is a sure way to realize God. Similar injunctions were uttered by the Lord in IX. 23, XVIII. 51 and some other verses of the *Gītā*.

This does not mean that the Lord did not say anything separately

is predominance of Tamoguna (ignorance and darkness) in the present-day world. It is on account of this Tamoguna that people who retire into seclusion are debarred from attaining divine knowledge and though outwardly engaged in prayer and meditation, they fall a prey to sleep, sloth and inaction. It is found in many cases that people who give up work saying they would henceforward live in seclusion, spend their time in devotional practices and meditation alone soon get disgusted with their life of seclusion. Some of them begin to spend their time in sleep, while others are found to complain that they do not find any zest in meditation. Thus some of them turn out to be idlers, while others begin to indulge themselves through enjoyment of the senses. Persons who truly and sincerely devote themselves to prayer and meditation are very rare. To engage oneself wholly in devotional practices and meditation, while living in seclusion, is not undesirable, but it is not so easy as we imagine it to be. Long and sustained practice is necessary to reach this stage and the practice may be developed and made more intense by a gradual process even while performing the ordinary duties of one's life. It is, therefore, that the Lord has enjoined us to perform action in a spirit of detachment, constantly meditating on Him, taking such action as a behest from Him and solely for cultivating His pleasure. Engagement in or withdrawal

is born, for the sake of God, taking the performance of such action as being enjoined by God, fixing the mind completely and wholeheartedly in God. Salvation in the form of supreme perfection is attainable by this devotion. The Lord says:—

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।

स्वकर्मणा तमम्वश्यं सिद्धिं विन्रति मानसः ॥

(G.U. XIV. 11)

"He from whom is the emanation of all beings, by whom all this is pervaded,—if worshipping Him through the performance of his own duty, man attains perfection."

This form of action instead of being the source and cause of bondage brings salvation; there is no danger of a fall through its pursuit. God has enjoined all spiritual aspirants to take up and pursue the path of action for God-Realisation and citing His own example has advised even the liberated soul to engage in action for the good of the people, for guiding them along the right path, although, personally speaking, he has no more duties to perform—  
नान्यदस्मिन् विद्यते.

sequestered places. They do not give up work, it is work that takes leave of them. Such men when they retire to secluded places never yield to laziness nor do they indulge in worldly thoughts or desires. On the contrary, seclusion steadily swells the stream of their devotion which unites them in no time with the great ocean of Divinity and enables them to merge their individual existence into the infinite, illimitable expanse of that ocean. But those who are troubled by worldly impulses and distractions while living in seclusion are not qualified to suspend their activity for any length of time and lead a life of devotion in seclusion. The vast majority of people in this world belong to this last category. The practice followed by wise men is to suggest those methods alone which are suitable for the majority. Special efforts should therefore be made to turn the course of one's activities approved of by the Śāstras, towards God, and not to renounce them.

It has been stated above that Arjuna was a family man, a Kṣatriya (one belonging to the warrior class) and a man of action, therefore he was enjoined to stick to the path of Action. This, however, does not mean that the *Gītā* is intended for family men, Kṣatriyas and men of action only. There is no doubt that this nectar-like milk in the form of the *Gītā* has been available to the world only through the medium of Arjuna who acted as a calf to cause the milk

from action is neither a hindrance nor a  
 in reaching a state of deep meditation of  
 Lord. Genuine faith, reverence or Love is  
 main factor helpful to meditation. Where  
 is faith, where there is love, action cannot  
 a hindrance; on the contrary, every single act  
 of such a person being performed for the  
 pleasure is converted into devotion in its pr  
 form. This, too, does not prove the need  
 of renunciation of action. Nor is it my intent  
 to discourage the constant practice of devotion  
 in seclusion.

For those who are qualified, 'living in seclusion'  
 ( विविक्तदेशसेवितम् ) and 'absence of enjoyment in the  
 company of men' ( अस्तिर्वनसंसदि ) are no doubt the  
 proper course, but in the world as it is constitutes  
 the majority is found to consist of those who  
 are qualified to follow only the discipline of  
 Action. He alone is really qualified to live in  
 seclusion who is completely absorbed in the  
 devotion of God, whose heart overflows with  
 undivided love for God, who begins to feel uneasy  
 when he forgets the Lord even for a moment,  
 who cannot properly perform his worldly duties  
 having lost all consciousness of the outside  
 world through ecstasy of divine love and to  
 whom the very sight or mention of enjoyments  
 of the world is tormenting. For persons possessing  
 these qualifications it is certainly more beneficial  
 to remain aloof from society and keep themselves  
 constantly engaged in spiritual practices in

sequestered places. They do not give up work, it is work that takes leave of them. Such men when they retire to secluded places never yield to laziness nor do they indulge in worldly thoughts or desires. On the contrary, seclusion steadily swells the stream of their devotion which unites them in no time with the great ocean of Divinity and enables them to merge their individual existence into the infinite, illimitable expanse of that ocean. But those who are troubled by worldly impulses and distractions while living in seclusion are not qualified to suspend their activity for any length of time and lead a life of devotion in seclusion. The vast majority of people in this world belong to this last category. The practice followed by wise men is to suggest those methods alone which are suitable for the majority. Special efforts should therefore be made to turn the course of one's activities approved of by the Śāstras, towards God, and not to renounce them.

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to flow. It is so sweet, so universally useful to all people of all countries, all communities, all castes and all Āśramas (orders) can drink it without let or hindrance, and attain immortality. Just as God is within the reach of all, even so the teachings of the *Gītā* are open to all. Of course it is necessary that he who seeks to drink this nectar should have an unimpeachable conduct and should be endowed with intense devotion and love. For the Lord has warned not to propagate its message among irreverent and unwilling persons and among those who have fallen from the path of virtue or who lack the spirit of devotion (*Gītā*, XVIII. 61). And one who has taken refuge in God, to whatever race or class he may belong, is qualified to drink this nectar (*Gītā*, IX. 31).

There are, it may be urged, only two paths of spiritual discipline in the *Gītā*, the path of Knowledge and the path of Action, there being no mention of a third discipline like Devotion. How can it, therefore, be said that devotion forms the main theme of the *Gītā*? The answer to this is that though Devotion has not been mentioned as a distinct path or discipline, we should first try to understand what it actually means by a discipline, and whether the path of action or even that of Knowledge can be followed without cultivation of the spirit of worship or devotion. Action without the spirit of worship degenerates into a lifeless action, hence it cannot lead

to emancipation, nor is Knowledge without Devotion commendable. According to the *Gītā*, Devotion should form an integral part of both the disciplines of Action and Knowledge. The word *Niṣṭhā* indicating a discipline, etymologically means 'being established in the Paramātmā.' One gets established in God in two ways—as distinct from God and as identical with Him. In the former state he recognises God as the whole (सर्व) and himself as a part (अंश), God as the object of worship, and himself the worshipper. Work which is done with the above recognition and with the motive of pleasing God, in accordance with the injunctions of God, without attachment to the result of such work constitutes what is known as *Karmayoga* or disinterested action. And the latter state or the state of identity with Brahman, which is consolidated truth, knowledge and bliss, is that in which all action taking place in *Prakṛti* (Nature) is recognized only as a play of *Prakṛti*, as nothing but illusion, and all existence is resolved into a unity, the unity of Brahman beyond which there is nothing. This state of unity or identity is called *Sāṅkhyayoga* (Yoga of knowledge). Devotion permeates both these forms of spiritual discipline. Thus it is seen that there was no necessity to mention Devotion as a separate discipline. It may be urged here that if such is the case, realization of God will not be possible through Devotion alone without recourse to *Karmayoga* or *Jñānayoga*. This, however, is not correct. For the Lord has

to flow. It is so sweet, so universally useful that people of all countries, all communities, all classes and all Āśramas (orders) can drink it without let or hindrance, and attain immortality. Just as God is within the reach of all, even so the teachings of the *Gītā* are open to all. Of course it is necessary that he who seeks to derive benefit from the *Gītā* should have an unimpeachable conduct and should be endowed with faith, devotion and love. For the Lord has warded off not to propagate its message among irreverent and unwilling persons and among those who have fallen from the path of virtue or who lack the spirit of devotion (*Gītā*, XVIII. 67). As one who has taken refuge in God, to whatever race or class he may belong, is qualified to drink this nectar (*Gītā*, IX. 32).

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talk of as it is difficult to practise. It does not consist in mere outward show, it is not something to be displayed; it is, on the contrary, something which should be treasured in the heart and guarded most scrupulously against publicity. The more secret it is kept, the more precious it is held to be. It is very difficult to understand the philosophy of Devotion. Of course, those blessed beings who have dedicated themselves to the All-merciful Lord do not find it so difficult. The Lord Himself unfolds the secret of Bhakti to those who are exclusively devoted to Him. He rids them of all fears, who betake themselves to the Lord with a guileless heart. Such is His vow.

सहदेव प्रपन्नाय तवास्मीति य याचते ।

अनर्थं सर्वभूतेभ्यो ददाम्येनद् दानं मनः ॥

( *Vālmiki-Rāmāyana*. VI. xviii. 33 )

Dedication to the Lord is a valuable discipline, indeed; but it should be exclusive. Total and exclusive dependence immediately elicits the desired response from the Lord. Vibhīṣana sought the shelter of Śrī Rama with a sore heart, depending exclusively on His protection, and the Lord unhesitatingly extended His protection to him. No sooner did Princess Drupadī, in the Court of the Kauravas, remember Lord Śrī Kṛṣṇa, the refuge of the helpless, having despaired of relief from all other quarters, than the cloth which she was wrapped in was extended in length *ad infinitum*. These are instances of exclusive surrender. The surrender in both these cases, however, had relief from

stated at several places in the *GVS* that realization of God is possible through Devotion alone. As regards direct vision of God He has gone so far as to say that there is no other means to it besides exclusive devotion to God. (*GVS*, XI. 94) The point has been further elucidated in verse 24 of Chapter XIII, wherein Devotion in the form of Meditation has been expressly stated as a means of Self-Realization—*स्वकमेवात्मनि पश्यति*. The practice of this form of Devotion, viz., Meditation can be carried on along with the two forms of discipline stated above or as a separate discipline. The discipline of Devotion or worship is the easiest and best of all disciplines. The aspirant on this path is backed by God Who is a source of ever-increasing strength to him. Let us, therefore, all of us adopt the discipline of pure and exclusive devotion to God without any ulterior or worldly motive and perform our ordinary duties of life with the only motive of pleasing God.

## Devotion consists in Exclusive Love for God

There is no easier path to the attainment of the ineffable bliss arising from absorption into Brahma than Devotion to God. This is true of all ages and specially of the Kali Age. It should, however, be ascertained at the very outset what Devotion is. Devotion is as easy to

talk of as it is difficult to practise. It does not consist in mere outward show, it is not something to be displayed; it is, on the contrary, something which should be treasured in the heart and guarded most scrupulously against publicity. The more secret it is kept, the more precious it is held to be. It is very difficult to understand the philosophy of Devotion. Of course, those blessed beings who have dedicated themselves to the All-merciful Lord do not find it so difficult. The Lord Himself unfolds the secret of Bhakti to those who are exclusively devoted to Him. He rids them of all fears, who betake themselves to the Lord with a guileless heart. Such is His vow.

सकृदेव प्रपन्नाय तवास्मीति च याचते ।

अनये सर्वभूतेभ्यो ददाम्येतद् द्यतं मम ॥

(Vālmiki-Rāmāyana. VI. xviii 33)

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worldly afflictions as its motive. A devotee should betake himself to the Lord in the same spirit of total dependence for the sake of the Lord Himself. Attainment of true knowledge will then be within easy reach.

Although the supreme idea of Devotion can be understood only by thus surrendering oneself to the Lord, I take the liberty of writing a few lines on this subject on the basis of the scriptures and the utterances of saints merely with a view to amusing myself, even though I do not deem myself competent to wield my pen on this subject. I would crave the indulgence of the blessed devotees of the Lord for this audacity.

Supreme, exclusive and motiveless love for God constitutes what is known as *Bhakti* or Devotion. *Śrīmad Bhagavadgītā* speaks of this at several places. For instance:—

मयि चानन्यदोषेन भक्तिरन्यमिच्छति ।

(XII. 10)

मां च बोध्यमिच्छते भक्तियोगेन मेवमेव ।

(XIV. 26), etc., etc.

“Undivided devotion to Me through exclusive attachment of mind.”

“And he who constantly worships Me through the Yoga of exclusive devotion.”

The same idea is found echoed in the Aphorisms of *Nirāṇḍa* and *Sophilya*. Exclusive love is generally characterized by permanent absence of attachment to anything else than God, insensibility to everything else than that

in the ecstasy of love and a vision of the Lord in everything that the mind perceives. In this way, as time goes on and the habit of perceiving God everywhere develops, the devotee forgets his own self and the Lord alone remains. This is what constitutes motiveless, exclusive love. The love for God should have God alone or His love as its motive. He should be loved for the sake of love, and not with any ulterior motive. The aspirant should not retain in his mind even the ghost of a desire for honour, applause, high status, or for any other object of this or the next world. Nay, he should not be tempted even by the kingdom of the three worlds. Even if God Himself be pleased to offer him objects of worldly enjoyment with importunity, he should not accept them; and if his refusal displeases the Lord (although He is never displeased with anyone), he should not mind it. The very talk of personal gain should fill him with extreme disgust and abhorrence. Should the Lord make tempting offers of worldly enjoyments to him, he should be filled with remorse and feel that surely there is something wrong with his love; had it been genuine and unadulterated, and had such talk of personal gain really pricked him, the Lord would not have thought fit to tempt him with such offers. In no circumstances should he accept anything else than love of God, not even under pressure of solicitations, importunities and intimidations; he should remain firm and



unmoved in his insistence on love. He should continue to believe that so long as the Lord thinks fit to tempt him with offers of various worldly enjoyments and thus put his devotion to test, attachment to worldly pleasures surely exists in his mind. Had he possessed genuine love, he should not have heard anything else than the talk of his beloved Lord. The very fact that he is still able to see, hear of, and put up with the presence of, objects of enjoyment shows that he is not yet eligible for true love. That is why the Lord still persists in tempting him. The ideal thing for him would have been that he should have fainted at the very mention of worldly enjoyments. Since this does not happen, a craving for worldly enjoyments surely lurks somewhere in his heart. Such is the form of the higher mental discipline for attaining pure and unadulterated love of God.

The joy which results from the attainment of such faultless love can better be imagined than described. The real value of such love can be appraised only by one who is exclusively devoted to the Lord. Love is ordinarily classified under three heads: secondary, primary and exclusive. For instance, a cow goes into the field for grazing, leaving the young calf behind,

and abandon even the latter for the sake of her own life. Similarly, aspirants of the highest class have their mind exclusively fixed on God even while engaged in their worldly duties. The ordinary type of lovers of God endeavour to concentrate their mind on God; but due to habit and attachment their mind wanders away in spite of themselves to worldly objects, even while they are sitting in meditation or saying their prayers. Those who have God as the main object of their love perform all their worldly duties with their mind constantly fixed on Him, while those who have God as the exclusive object of their love find their Beloved pervading the whole creation, animate as well as inanimate. Such exalted souls are, however, rarely to be seen. (*vide Gītā*, 7. 19) •

Some of these blessed devotees, the exclusive object of whose love is God, are so deeply immersed in divine love that they appear like madmen in the eyes of the world, while others behave like children. They are no longer able to perform their worldly duties. There are still others who, though equally immersed in divine love, are yet always ready to carry out the behests of their Lord like the great devotee Uharata and Hanuman, the Prince among devotees. All

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and all are of such character as directed towards  
the good of humanity. Such blessed will do  
not forget the Lord even for a moment nor on  
the Lord ever forget them. He has proclaimed  
this truth in the following memorable couplet:

**को को कापति को क को क को क को क ।**

॥ ॐ नमो भगवते वासुदेवाय ॥

(CML TEL)

"He who sees Me (the Universal Self) present in all beings, and sees all beings existing in Me, I am never out of sight of him, nor is he ever out of sight of Me."

## What is God ?

What is God? All that I propose to say on this subject is my own conviction; it is not unlikely that this may be wrong. I do not assert that the conclusion arrived at by others on the subject is wrong. But I have no doubt in my mind about the conviction I have formed; I am not a doubting soul on the subject, though I have no right to pronounce the opinion of others as fallacious.

What is God ? Of this question, the proper answer is that God alone knows what He is. Besides this, the God-Realized soul who has known the reality about Him may give some

As a matter of fact, the reality about God is known only by God Himself; realizers of the truth may give some description of Him in the form of hints or suggestions, but whatever is known and described about Him, He is actually far different from that. The Vedas, the scriptures, the saints and sages have gone on describing Him from time immemorial, but their descriptions have not yet come to an end. If anyone attempts to describe that reality either by synthesizing those statements, or analysing them, a complete description will not be possible even by him. It will remain incomplete and unfinished. From these observations it is clear that God certainly exists; there is not the slightest doubt about His existence; this conclusion is quite unshakable. Therefore, when a person has taken to the practice of a discipline by forming a certain conviction about God in his mind, there is no need to alter the same, but some improvement in the conviction should, of course, be made. Truly speaking, none of those, who are engaged in the practice of a discipline, is in error; and from another point of view, all are in error. He who starts the practice of a discipline for the realization of God follows a path which leads to God, therefore he is not in error; and yet he is in error, because whatever conception he has formed in the mind about the object of attainment, or goal of the practice, the reality is far, far different from it. That which is known, conceived of, and for which a practice is under-

taken, is nothing but a hint or gesture to point at the object, God. Therefore, so long as the object is not gained, all are said to be merged in error; but this should not lead one to the conclusion that, first of all, the error should be removed, and then a discipline undertaken. None can ever remove the error first; after true realization it gets automatically removed. What transpires before this is a subject of mere inference and whatever is practised according to inference is the proper way of realization of the goal. For instance, one has seen the moon on the second day of the lunar fortnight, he now points to it through gesture to another person who has not seen it, by saying, "May you look through my eyes, there is the moon above that tree, at a height of four finger's breadth from the tree." This statement leads the observer's gaze through the tree to the moon, and he succeeds in seeing the moon. As a matter of fact, the observer neither sees entering the eyes of the instructor, nor is the moon actually at a height of four finger's breadth from the tree, nor is the disc of the moon as small as it appears to him. But the eye being directed to the object, he succeeds in seeing it. In order to point out the moon of the second day of the lunar fortnight, some furnish an idea there of with the help of a reed, and some to make it clearer draw lines with lime, or make a pencil sketch of it, but, in none of these has any actual affinity with the object, neither the height-

ness of the moon, nor are they as large is, nor possess its other virtues. Even so,  $\omega$  may be seen or realized when observed with the help of symbols. But the difference between the symbol and the reality of God is as great as the difference between the moon and the symbols used to indicate it. It may, indeed, be possible for a Yogi to acquaint us with the actual nature of the moon, but none can describe the reality about God, for it is not a thing which can be made subject to speech. It is known only when actually realized. He also who realizes it is not able to explain it. This is so far as the Reality is concerned.

Now, it is proposed to explain what should be the object of meditation of the practicant, and how it can be comprehended. What I heard on this subject from saints, or gathered from a study and hearing of the scriptures, and what conviction has got firmly rooted in me through actual experience, will be placed before the reader. Whoever desires may put them into practice.

Meditation on the real Form of God is not actually possible. So long as the eyes, mind and the intellect have no direct experience of God, whatever meditation is practised is based only on inference. But when this is done according to the instruction of saints or the scriptures, or taking a picture or image as model, it is possible for a practicant to realize God. It has



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already been pointed out that there is no need to introduce any change in the form of meditation one may have chosen for himself. But there is certainly some scope for improvement.

### How Meditation Should be Practised

Some practicants meditate on the Unmanifest Pure Brahma, some on His manifested two-armed Form and some others on the Four-armed Form of Bhagavan Viṣṇu. As a matter of fact just as Bhagavan Viṣṇu, Rāma and Kṛṣṇa are one and the same, even so the Goddess or the Female Form of the Supreme Deity, Śiva Gaṇeśa and Sūrya (the Sun-god) are not different from Him. It appears that Śrī Veda-vyāsa composed eighteen Purāṇas in order to portray one God, according to the various conceptions of the people. The Purāṇa bearing the name of a particular Deity gives precedence to that Deity by declaring him to be the Supreme God, the Creator, possessed of all virtues. In reality, however, one and the same God has been described through all those different names and forms. The practicant may select the name and form according to his liking. If a person meditates on a pillar regarding it as God, it will be a meditation on God, provided his heart is fully fixed on the thought of God.

As between meditation on the Manifest and Unmanifest aspects of God, the latter is somewhat difficult than the former. The result of

both is the same; differences lie only in the procedure of practice. Practicants should, therefore, meditate on either the Unmanifest or Manifest aspect, according to their inclination or liking.

If worshippers of the Unmanifest aspect of God meditate on the Unmanifest without carrying in their mind the idea of the Manifest, there can be no objection; but if they carry on meditation on the Unmanifest, thoroughly realizing the truth about the Manifest, regarding Him as all-pervading and all-formed, their efforts will more quickly bear fruit. Success will be somewhat delayed if there is want of realization of the truth about the Manifest aspect of God.

Similarly, there is need for the worshipper of the Manifest aspect to know the truth about the Unmanifest, all-pervading Brahma. This will make his success easier and quicker. In the *GUA*, the Lord has extolled the practice of meditation done with a knowledge of His Glory.

मखादेश्च मनो ये मां निष्कमुक्त्य उपासते ।

अद्वया परमोवेतास्ते मे युक्ततमा मया ॥

(*GUA*, XII. 2)

"I consider them to be the best Yogis who, endowed with supreme faith, and ever united through meditation with Me, worship Me with the mind centred on Me."



तस्य वाचकः प्रणवः । सञ्जपस्तदर्थमावतम् ।

( I. 27-28 )

"Om is synonymous with Him. Japa of this should be performed, and its meaning ( God ) should be meditated upon."

These two aphorisms are based on the aphorism 'सर्वस्वमिदं' ( *Yoga-Darśana* I. 23 ) which inculcates surrender to God. The first aphorism quoted above declares the Name of God, and the second advises practice of Japa of the Name and meditation on the Divine Form.

I do not propose here to enter on a discussion on the other views of Maharṣi Patañjali on God. My intention is only to point out that, according to Patañjali, meditation on the Form should be carried on together with Japa of the Divine Name, in order to fix the mind on the object of meditation. If any practicant utters 'Ānandamaya' ( Embodiment of Bliss ), or 'Vijñānanandaghana' ( Solid Form of Knowledge and Bliss ) in the place of Om, there is nothing to object. Differences lie only in the Names; there is no difference in the result.

The best type of Japa is that which is performed by the mind, and which does not require the tongue to move, or the lips to utter any word. During the performance of this type of Japa, the processes of meditation and Japa may proceed together. Of the four aspects of the Antahkaraṇa ( internal organ of perception and

cognition), the mind and intellect are the chief. Determining, first, through the intellect, the Form of God, let the intellect be steadied on it, and then let the mind repeat, again and again, the name of 'Ānandamaya' the all-pervading embodiment of Bliss. This is Japa and meditation, both combined. As a matter of fact, there is no special difference between the Japa of 'Ānandamaya' and meditation on the same. Both Japa and meditation may be carried on simultaneously. The second process is practice of Japa with the breath. In this process, Japa of the Name is performed through the throat in rhythm with the ingoing and outgoing breath. In other words, the Name is repeated with the breath, stopping the tongue and lips altogether. This is Japa through the Prāṇa, or vital air; it is also called worship through the vital air. This form of Japa also is of a superior type. If this practice does not become possible, let the mind be devoted to meditation, and the tongue to utterance of the Name; but in my opinion practice of Japa through the breath will be both easier and more profitable to the practisant. This is so far as Japa is concerned; strictly speaking, Japa should be practised during both the types of meditation, viz., meditation on the Unmanifest as well as on the Manifest. Now we shall deal with meditation on the Unmanifest aspect of God.

*Retiring to a solitary place, and steadying*  
*the mind, let the practisant meditate*

as follows with a concentrated mind. Regarding all things appearing to his senses and mind as illusory, let him go on renouncing the same. Whatever appears to him, let him regard the same as non-existent. Let him feel that the gross physical body, the senses of perception, mind and intellect, all are non-existent; thus negating everything, finally the faculty of negation of the negating subject, that is, the faculty which negatives objects will also become silent and still (That faculty of negation is also called Knowledge, discrimination and cognition or Pratyaya; these are all functions of the pure Intellect. The Intellect which meditates on God, and negatives all other objects, by saying, 'Not this, Not this,' is its substratum and this is what is meant by 'नेति, नेति' in the Vedas. That faculty does not require to be renounced, it becomes quiet automatically. For in the act of renunciation, the three dimensional experience between the subject, object and act of renunciation is bound to appear. That is why active renunciation is not possible in that state, and it takes place automatically. Just as want of fuel will make the fire still, even so in the absence of objects, the faculties of cognition will get wholly still. Then, whatever remains as residue is God in His reality. This is called seedless Samadhi.





not broken. The breaking of the pot is synonymous with the destruction of Ignorance; but this example also does not wholly cover the point. For when the pot is broken to pieces, its broken parts cover some portion of the sky. But when Ignorance is destroyed, nothing is left to screen even the least part of Knowledge. With the removal of error, the world wholly ceases to be. Then, what is left as remainder is Brahma. The sky within the pot, in this example, is the Jiva, or individual soul, and the wide, external sky is God. When the limitation in the form of the pot is broken, the two become one. They were one even before, but appeared as different owing to the barriers created by the limitations.

Really speaking, the example of the sky is not entirely applicable in the case of God. The sky is inert; God is not inert. The sky is an object of sight; God is no such object. The sky is subject to change; God is changeless. The sky is not everlasting; it is destroyed during final Dissolution (Mahapralaya); God is everlasting, eternal. The sky is void, it contains every other thing; God is compact and solid, other things can have no place in Him. Thus, God is wholly different from the sky. In a part of Brahma lies Maya, which is called unmanifest Prakṛti; in a part of Maya lies Mahat-Tattva (Universal Intellect) from which is derived the intellect of others. In a part of that Intellect is the Ego,

in a part of the Ego is the sky (ether), in a part of the sky (ether) is air, in air is fire, in fire water and in water the earth. From this process of creation it is proved that the whole universe lies in a part of Maya, and Maya lies in a part of God. According to this reasoning, in comparison with God, the sky is extremely small; but this Knowledge of its insignificance is gained only after the realization of God. For instance, a person is going through the experience of a dream. In that state of dream, he sees the quarters, time, sky, air, fire, sun, moon, day, night and all other things; they appear very extensive. but immediately his eyes are open, the whole of that creation vanishes. Thereafter, he realizes that that creation of his thought was within him. What was within him was certainly smaller than him, and he is greater than that creation of thought. As a matter of fact, it had no real existence, it was nothing, but a thought; but if it had existence, it was extremely small and lay in a part of him. And because it was his thought, it was not separate from him. This Knowledge\* comes when the eyes are opened, that is, after awakening. Even so, when the soul gets awakened in the reality of God, the creation ceases to exist.

If it is regarded to exist anywhere, then according to the statements of sages, it exists in a mere fractional part of God, only in the thought.

That is why the example of the sky cannot be fully applied in the case of God. It is true only to this extent, that just as the sky appears formless to the eye of man, even so Brahma is really formless or Unmanifest. Just as the sky, appears infinite to the eye of man, even so Brahma is True and Infinite. The example of the sky is cited in order to make these ideas conform to the human intellect. When all those things are negated, what is left as the remainder; none can describe its character; it is an exceptional, extraordinary thing. Saints possessed of subtle vision, who have realized the subtle nature of things, call it as 'सत्यं ज्ञानमनन्तं ब्रह्म'—'Brahma, who is Truth, Consciousness and Infinity.' He is boundless, unlimited, Self-conscious, the Knower, compact embodiment of Bliss, Happiness itself, true and eternal. These are the attributes to indicate that extraordinary thing. When he is realized, man gets over the risk of any fall. Misery, pain, evil, grief, limitation, distraction, ignorance and sin—all these impurities cease entirely for all time. There is full dawning of one Brahma who is Truth, Knowledge, Consciousness and Bliss. The word 'dawning' is used only to convey a faint impression. What actually happens cannot be, as a matter of fact, expressed in words.

अनादिमत्परं ब्रह्म न सत्तत्त्वासदुच्यते ।

(Gus. XIII 12).

"That beginningless supreme Brahma is said to be neither Sat (being) nor Asat (non being)."

If we describe Him as the Enjoyer of Knowledge, then there is no object of enjoyment. If we call Him Knowledge and Happiness itself, then there is no Enjoyer. Enjoyer, enjoyment and the object of enjoyment all are reduced to one. In Him, all triangular experiences (Tripaṭi) cease. This is one method of meditation on the Unmanifest.

### The Second Process

Seated in a solitary place, and closing his eyes, let the practicant reflect that a flood has come in the ocean of Sat, Chit and Ānanda (Truth, Knowledge and Bliss), and that he is sinking deep in that flood; that he is merged in the ocean of infinite Knowledge and Bliss. The whole universe existed in the thought of God, He has renounced the thought, therefore the world including me being annihilated, everywhere one God, the embodiment of Truth, Knowledge and Bliss, remains. Being engaged in the meditation on God, he (the practicant) is in the thought of God, except him every other object has been negatived. When God will give up the thought of the practicant, he also will cease to exist, and God alone will remain. If instead of giving up his thought, God keeps him in mind, even then it is a matter of gratification and delight. Let the practicant thus worship the Unmanifest, maintaining his separate individuality.

In this process, separateness remains during the period of practice, and at the stage of

realization identity with God is established God gives up His thought, therefore He alone remains. This is one process. Besides this, there are other processes of meditation on the Unmanifest, two of which have been described in the chapter on "Means of Realization of True Happiness" to which the reader is referred. In short, there are two methods of meditation on the Unmanifest, viz., through the conceptions of separateness and identity. The fruit of both the methods is God-Realization in identity. Those who regarding the Jiva (individual soul) as finite do not conceive it as ever identical with God, attain liberation of a limited type. They do not attain eternal liberation. After Universal Dissolution, they have to return. According to this theory of Liberation, they remain separate even after the attainment of Brahma.

Now, the subject of meditation on the Manifest will be dealt with. The fruit of worship of the Manifest may be of both the types. If the practicant seeks immediate Liberation, or complete union with Pure Brahma, he may attain such union, or immediate Liberation. But if he wants that becoming a servant, associate or friend, he should enjoy Divine Love by living near God, or maintaining his separate individuality serve God by preaching in the world the message of Divine Love, in that case he may attain, according to his desire, any of the types of liberation known as Salokya (residence with

God ), Sarūpya ( attainment of God's Form ),  
 Sāmlpya ( nearness to God ), Sāyujya ( Identity  
 with God ), etc., and after death pass on to the  
 eternal, supreme abode of God. Living in that  
 eternal region till final Dissolution, he ultimately  
 gets united with God, or may also take birth as  
 a Karaka Puruṣa for the redemption of the world,  
 but birth does not cause him any entanglement.  
 Māya can inflict no misery or suffering on him,  
 and he remains eternally liberated. The Eternal  
 Abode, where such a practicant goes, is above  
 all regions, and is the best of regions. Beyond  
 it, there is nothing else but Unmanifest Pure  
 Brahma, the embodiment of Existence, Knowledge  
 and Bliss. It eternally exists; in other words,  
 when other regions are destroyed, it remains.  
 What is the character of that region? This is  
 known to him alone who reaches that region,  
 when all the different imaginary conceptions  
 about it are transformed into the real truth.  
 Mahātmas say that devotees who reach that region  
 attain almost all the powers and Siddhis possessed  
 by God, but they never make use of them as  
 against the process of God's creation. He who  
 becoming the servant, friend or associate of the  
 glorious Lord, constantly lives near Him in His  
 Supreme abode, always acts following His behests.  
 Verse 24 of chapter VIII of the *Gūḍ* speaks  
 referring to practicants who go to this Supreme  
 Abode. The *Brhadāraṇyaka* and *Chhāndogya*  
 Upaniṣads contain detailed descriptions of this  
 luminous path; it is this eternal Abode which

is perhaps called as Goloka by the worshippers of Bhagavān Śrī Kṛṣṇa, and as Saketaloka by the worshippers of Bhagavān Śrī Rāma. The Vedas describe it as Satyaloka or Brahmaloḥka. ( It is not the Brahmaloḥka in which Brāhma resides, and which has been described in the first line of verse 16 of chapter VIII of the *Gītā*.) In His Manifest Form, God resides in this Eternal Abode. Lack of faith in the Eternal Abode, while having faith in the Manifest aspect of God, is, indeed, a great error.

### How God assumes the Manifest Form for the Sake of Devotees

God, the embodiment of Existence, Knowledge and Bliss, in His eternal, boundless aspect pervades everywhere. Fire may be mentioned as an analogous example. In its unmanifest state, Fire is present everywhere, and becomes manifest when effort is made towards it, with the help of materials which can bring it into manifestation. When manifested, the form of the Fire appears equal in length and breadth to the wood through which it is manifested. Even so, according to the wish of the devotee, all-pervading, invisible, subtle, and Formless God reveals Himself by assuming a Form. In reality, the example of the pervasiveness of Fire also is imperfect; for where there is only ether and air, Fire does not exist, but God is present everywhere completely. Therefore, the per-



vasiveness of God is superior to all, and most extraordinary. There is no place where God is not. And in the whole of creation there is no such spot where God's *Māyā* is not present. Where there are time and space, *Māyā* is there. God can, therefore, reveal Himself anywhere He likes, through this material in the form of *Māyā*. Where there is water as well as cold, ice may be formed. Where there is earth and the potter, a pot may be formed. Water and earth may, perhaps, be unobtainable at places but God and His *Māyā* are present everywhere throughout creation. Under the circumstances where lies the difficulty in His manifesting Himself? What is wanted is only the devotee's Love.

“Hari (God) pervades everywhere equally;  
Through Love, He is manifested; this I have  
known.”\*

All people can reason about the pervasiveness of the Unmanifest, but in His Manifest Form, God can be seen only by the devotee. God is all-powerful, and can do whatever He pleases. To one, to many, or to all people at once, He can vouchsafe His vision; this depends on His will. True, like the play of a child, that will of His is not tainted with defect. His will is ever perfect. The wish of the devotee also follows the will of God. The Lord said that

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\* हरि व्याप्य सर्वत्र स्थानाः ।  
देव त्वं प्रकट हेतुं मे वचनात् ।

He resides in the heart of the devotee. This is true. Just as Fire in its unmanifest state is present in our bodies, even so God in His Unmanifest form of Sat, Chit and Ānanda is present in every heart, but the heart of the devotee being pure, He can be directly seen there. This is the speciality of the devotee's heart. The reflection of the sun falls equally on wood, stone and a mirror, but it is seen in the transparent mirror, and not in the wood or stone. Even so, God though present in every heart cannot be seen in the wood-like, impure heart of the man without devotion, and can be directly observed in the transparent, mirror-like spotless heart of the devotee. What may be the devotee's conception during meditation, in that Form does He lodge Himself in the devotee's heart.

The Mahatmas say that where Kīrtana is performed, God Himself remains present there in His manifest form. The devotee also engaged in Kīrtana sees Him in that manifest form. This should not be regarded as a mere projection of the mind of the devotee. He sees the Lord truly, and as a matter of fact. What is seen only as an appearance is an act of Māyā. God is, however, the Lord of Māyā. The belief of the saints is true that.—

It is possible that though present in Kīrtanī His Manifest Form, God is not actually seen by a person; nevertheless it is conducive to spiritual growth to cultivate the faith that He is Himself present there.

God can manifest Himself when He likes wherever He likes, and in whatever Form He likes according to the wish of the devotee; therefore whatever Form the devotee meditates upon, the result is the same. He may meditate either on Bhagavān Śrī Kṛṣṇa, the embodiment of blue-coloured Beauty, adorned with a crown containing the peacock's feather, or on Bhagavān Śrī Rāma armed with the bow and arrow, the Best Person who established propriety of conduct. He may meditate either on Bhagavān Śrī Viṣṇu, holding the conch, the circular weapon Chakra, the club and the lotus, or on the Universal Form of God. It is all the same. Whatever Form one meditates upon should be regarded as the fullest manifestation of God. Similarly, Japa also may be performed according to one's taste and liking, of Om, Rāma, Kṛṣṇa, Hara, Nitya, Śiva, or any other Divine Name; the result of all is the same. Some processes of meditation on God's Form with attributes have been described in the chapter on "Lessons in Devotion and Divine Love" and "True Happiness—the Means of Its Realization".

Now, it is proposed to say something about the Universal form of God. The Form which the Lord revealed before Arjuna was no doubt His Universal Form, and this Universe itself described in the Vedas as Bhūh, Bhuvah, Swah ( the earth, the intermediate region and heaven ) is also the Lord's Universal Form. Both are the same. The entire Universe itself is God's Form. In everything movable and immovable, God is present. To respect and serve the Universe regarding it as God's Form, means offering of respect and service to God Himself in His Universal Form. The imperfections and impurities of the Universe are not present in God. These are mere sports like the play of the magician. The name and form—all are sports. God ever exists in His own state of being. Like water in the ice, He in His unmanifest state fills everywhere. The water itself is seen as the solid mass of ice; in reality it is nothing. Even so, the Universe is seen in pure Brahma; as a matter of fact, it does not exist.

In His Saguna aspect, like the Fire, even though unmanifest, He is all-pervading; He can manifest Himself whenever He likes. This is what has been stated above. This all-pervading God is called Visnu. The word Visnu itself means all-pervading.

*God is above the Gunas, is endowed with all  
Gunas, good and bad, and is possessed  
of only virtuous Gunas*

No Guna exists in God, He is above the Gunas; all Gunas, good and bad, exist in Him again, He is possessed only of virtues, there is no trace of vice in Him—all these three statements may be made with reference to God. This subject should be properly understood.

The reality about pure Brahma, Unmanifest, Conscious, embodiment of Knowledge and Bliss and all-pervading God, is wholly beyond all the Gunas. All virtues and vices in the world originate from Sattva, Rajas and Tamas. Sattva, Rajas and Tamas—these three Gunas are included in Maya, that is why the latter is called Maya consisting of the three Gunas. Among them Sattva is best, Rajas is intermediate, and Tamas is lowest. God is exceptionally different from this Maya, wholly beyond and free from the Gunas; that is why He is called Pure. Therefore, He is above the Gunas.

Maya does not exist in reality; when her existence is conceived of, it is only an imagination. She is fancied to exist in a part of God. Virtues and vices all take place in Maya. According to this reasoning, the entire world consisting of virtues like truth, compassion, renunciation, discrimination, etc. and vices like lust, anger, greed, infatuation, etc., is superimposed on

God. That is why all virtues and vices may be regarded as established in Him. Under the circumstance, He may be described as endowed with all Guṇas, good and bad.

God, the Creator, or Brahma qualified by Maya, in whom this Universe is included, is not different from Pure Brahma; He manifests Himself subordinating Maya, and incarnates Himself on earth from time to time. That is why He is called 'qualified by Maya'. In the *Gītā* it is stated:—

अत्रोऽपि सङ्गम्ययामा भूतानामोऽपि सत् ।

प्रकृतिं स्वामधिष्ठाय सम्प्रदाभ्याममायया ॥

(IV. 6)

"Though unborn and immortal, and also the Lord of all beings, I manifest Myself through My own Yogamāyā (divine potency), keeping My Nature (Prakṛti) under control."

Just as God incarnates Himself on earth, even so He manifests Himself in the beginning of creation, subordinating Maya to Himself. That manifestation is called Viṣṇu. That Primordial Being, Viṣṇu, is possessed of all the Sattvic qualities. He is the very embodiment of Sattva. He is adorned with Sattvic energy, glory, power, majesty, etc. The divine qualities are the same as Sattvaguna. Pure Sattva is His Form. Vices exist in Rajas and Tamas. Love takes place between those who

resemble one another in nature and are  
 That is why devotees who possess the  
 virtues, are said to be the proper per-  
 gain the vision of God. The Saguna  
 God, qualified by Maya, comes down on  
 from time to time, together with Maya.  
 possessed of all virtues; He is pure, free,  
 and all-powerful. There is nothing which  
 cannot perform. That is why, though in  
 Rajas and Tamas do not exist in  
 embodiment of pure Sattva, the Saguna, Man-  
 Form of God, nevertheless He can perform  
 which are expressions of Rajas and Ta-  
 Bhagavan Vishnu is observed to perform acts  
 violence in the course of chastisement of  
 wicked. From the human stand point, this may appear  
 as violence or a manifestation of Tamas; but as  
 matter of fact violence has no place in Him. Being  
 the dispenser of justice, He has to act according  
 the circumstance. King Janaka was a liberal  
 soul, and was exceptionally Sattvic in nature,  
 but being a ruler, administration of justice was  
 his function. He had even to inflict punishment  
 on thieves. There is nothing objectionable in  
 this. The mother in order to train up her dear  
 child threatens it, and now and then, when  
 she feels it necessary, gives a slap or two, with  
 a heart full of thoughts of the child's welfare.  
 But the act is an expression of her compassion  
 for the child. Even so, the chastisement of God,  
 the Order of mercy, the Manifestation of Justice, is  
 also full of compassion. The Karma, or destiny,

sanctioned by Dharma is also God. The Lord said:—

धर्मादिरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ।

The desire sanctioned by Dharma is He, not the sinful desire. God is Sat (good); He is Sattvic; He is Pure Sattva. He is endowed with the pure, Sattvic Vidya (Knowledge) of Mayā. The Jiva is endowed with Avidyā, or Ignorance. In Vidya, there is Knowledge and Light. How can vice and darkness find any place there? Vice lies with Avidya or Ignorance. According to this reasoning, God is endowed with pure, unadulterated virtue.

The above discussion proves that God may be described as beyond the Gūnas, as endowed with both virtue and vice, and also as endowed with pure, unadulterated Sattvaguna.

### The Reality about God or Union of the Unmanifest and Manifest Forms

There are three states of the body—the gross, subtle and causal. The body which is seen through the eyes is the gross body, that which goes to the other world after death is the subtle body, and that which gets absorbed in Mayā is the causal body. These three divisions of the body can be seen even every day. In the waking state, the gross body functions. In the dream state, the subtle body, and in deep sleep, the causal body remain. Similarly, God



also may be described to possess three states. That which remains during Final Dissolution is the causal body of God; the whole universe gets dissolved into it and remains there. At that time God and His Prakṛti alone remain; all Jivas get absorbed into Prakṛti. In Jivas also, there are parts of both Prakṛti and Puruṣa. Consciousness is the part of God, and Ignorance is the part of Prakṛti. Owing to identification with Maya, Jivas do not get liberated even during Final Dissolution. After that, in the beginning of a new creation, they wake up according to their respective Karmas, like men waking up from sleep. In this way, the form of God during Final Dissolution may be described as His causal form.

The subtle form of God is present everywhere; He is called the First or Primal Person. He is the original cause of Creation. His name is Puruṣottama, the Best Person, and God, the creator.

In his gross form, God eternally exists in His Supreme Abode as Bhagavan Viṣṇu, the holder of the conch, the circular weapon Chakra, the club and the lotus.

According to the very conception of the devotee God assumes His Form. The whole of this Universe is God's Body, and our bodies are included in that Body. According to this argument we all exist in Him.

There is another truth which should be properly understood. When the sky is clear and

the sun is up nothing is observed in the sky between the sun and us, nevertheless there is existence of water there. It will have to be agreed that between the sun and us, the region is full of water, but that water cannot be seen because it exists in the subtle or atomic state. When it becomes thicker, it begins to manifest itself. Vapour is produced by the heat of the sun, when that vapour becomes thicker it is transformed into cloud and the cloud is transformed into water. When the cloud passes a high hill, the visitor to the hill will get his clothes wet even though there may be no rain. When water particles become thicker in the cloud, drops are formed, and when thicker still, hails are formed and rained down on earth. That very hail or ice when touched by heat gets dissolved into water, and greater heat reduces it to vapour, which rising to the sky gets out of sight. Thus, finally, water is reduced to its atomic, unmanifest state. These very subtle atoms of water cannot be seen even with the help of a powerful lens that magnifies objects a thousand times. But water certainly exists in that state; if it did not, wherefrom does it come ?

The reality about God should be understood with the help of this example. It is said in the *Gita* :—

अधिभूतं सरो मावः पुरुषाधिदेव  
अधियज्ञोऽहमेवात्र देहे देहमूर्ता

Of the seven questions of A sixth was this: What is Brahma ? Adhyatma ? What is Karma ? What is Adhidaiva ? And what is Adhiyajña ? In the above verses, the Lord has given reply to the questions. He said the Indestructible is Brahma, one's own self ( Jivatma ) is Adhyatma, the discharge of ( Visarga ) which brings forth the existence of is Karma, all perishable objects are Adhidaiva, Hiraṇyagarbha, or the Second Puruṣa ( Brahmā ) Universal Life is the Adhidaiva, and Adhiyajña in the form of the unmanifest, all-pervading am Myself.

This may be understood as follows the help of the above example.

( 1 ) In the place of the atomic state of water as God as Pure Existence, Knowledge, Bliss, beyond the Gupas, in Whom this universe was neither ever created, nor exists; who is absolute, transcendent, supreme, indestructible.

( 2 ) Water in the form of vapour—

That very pure Brahma in the form of Adhiyajña, unmanifest, all-pervading God, possessor of Mayā.

This is Adhidaiva, the life of every being, Hiranyagarbha or Brahmā. The collection of seventeen Tattvas is called subtle; among these Tattvas Prāṇa, or vital air, is the chief. The Prāṇas of all beings combined make the Universal Prāṇa; this Universal Prāṇa remains during Pralaya, or partial destruction, but not during final dissolution. The aggregate of seventeen Tattvas makes the subtle body of Hiranyagarbha Brahmā.

(4) The drops of water in lakhs and crores—

The Jivas of the world.

(5) Rain—

The action of the Jivas.

(6) Hail or Ice—

*The grossest form of the five elements.*

The state of this creation is so very gross and transient that the slightest heat will immediately dissolve it, like hail dissolved into water. Heat, in this example, is that luminous flame of wisdom which when produced dissolves the gross creation in the form of hail.

Ignorance is the same as cold. Whatever the amount of Ignorance, such is grossness; whatever the amount of Knowledge, such is subtlety. The greater the weight of a thing, the lower it falls; the lighter it is, the higher it rises. Ignorance is weight; when water is

extremely gross and becomes ice it has to go down; even so the Jiva becoming gross through the weight of Ignorance has to go down.

As soon as the heat of Knowledge is obtained, the weight of the world goes down from one's back. Just as when greater heat is applied to water, it becomes vapour and goes up even so the Jiva goes up.

The Jivatma (individual soul) is identical with God Himself, but when it becomes gross through inertia and Ignorance, it suffers a fall. Ignorance is the cause of descent, and Knowledge is the cause of ascent. When it once rises to the first limit of ascent, the Jivatma does not again suffer a fall. In its conception, everything becomes God Himself, and, in reality, all is but one. Atom, vapour, cloud, drop of rain and hail—all this is nothing but water.

This is union between the Unmanifest and the Manifest.

Egoism grows through ignorance; the more there is of Egoism, the more will one take to objects of the world. The more there is the weight of worldly possessions, the more will one go down. There are three Guṇas, among them Tamoguṇa is the heaviest; that is why the person possessed of Tamoguṇa falls low. Rajoguṇa is of medium weight, that is why the being possessed of Rajoguṇa remains among men, in the middle. Sattvagūṇa is light, and the person possessed of Sattvagūṇa goes up towards God.

‘उर्ध्वं गच्छन्ति सत्त्वगुणाः’

‘मध्ये तिष्ठन्ति राजसः’

‘भयो गच्छन्ति तामसाः’

Light things float on the surface, heavy things get submerged. The demoniac qualities are the marks of Tamoguṇa, that is why they take one down. Sattvagūṇa being light takes one up. The divine qualities are the marks of Sattvagūṇa, they are the possessions of God. The more these possessions increase, the more the practisant goes up nearer to God.

In this way, one and the same God should be regarded as pervading all gross and subtle objects.

extremely gross and becomes ice it has to go down; even so the Jiva becoming gross through the weight of Ignorance has to go down.

As soon as the heat of Knowledge is obtained, the weight of the world goes down on one's back. Just as when greater heat is applied to water, it becomes vapour and goes up even so the Jiva goes up.

The Jivatma (individual soul) is identical with God Himself, but when it becomes gross through inertia and Ignorance, it suffers a fall. Ignorance is the cause of descent, and Knowledge is the cause of ascent. When it once rises to the last limit of ascent, the Jivatma does not again suffer a fall. In its conception, everything becomes God Himself; and, in reality, all is but one. Atom, vapour, cloud, drop of rain and hail—all this is nothing but water.

According to this argument, all objects are in reality God; that is why God manifests Himself in whatever manner He likes, whenever He likes, wherever and in whatever form He likes. When this Knowledge is gained, the practitioner sees God alone everywhere. Water is seen everywhere, when the truth about water is known; in the atom it is water, in the hail it is so, in the subtlest state it is water, as well as in the grossest. Even so, one God alone exists in all.

This is union between the Unmanifest and the Manifest.

Egoism grows through ignorance; the more there is of Egoism, the more will one take to objects of the world. The more there is the weight of worldly possessions, the more will one go down. There are three Gunas, among them Tamoguna is the heaviest; that is why the person possessed of Tamoguna falls low. Rajoguna is of medium weight, that is why the being possessed of Rajoguna remains among men, in the middle. Sattvaguna is light, and the person possessed of Sattvaguna goes up towards God.

‘उर्ध्वं गच्छन्ति सत्त्वस्थाः’

‘मध्ये तिष्ठन्ति राजसाः’

‘अधो गच्छन्ति तामसाः’

Light things float on the surface, heavy things get submerged. The demoniac qualities are the marks of Tamoguna, that is why they take one down. Sattvaguna being light takes one up. The divine qualities are the marks of Sattvaguna, they are the possessions of God. The more these possessions increase, the more the practisant goes up nearer to God.

In this way, one and the same God should be regarded as pervading all gross and subtle objects.



In His all-pervading aspect, God sees all and knows all.

सर्वतःपाणिपादं तत्सर्वतोऽक्षिभिरोमुखम् ।  
सर्वतःश्रुतिमहोके सर्वमादृत्य तिष्ठति ॥

(Gua, XIII 11)

What is the character of that object of Knowledge? He is possessed of hands and feet on all sides, eyes on all sides, head, face and ears on all sides. There is no place where He is not, no sound which He does not hear, no sight which He does not see, no object which He does not take, and no region where He has no access.

We offer Him eatables and He immediately eats them. We offer Him praises, and He hears them. He sees everyone of our acts, but we cannot see Him. With reference to this the question arises, how do all the senses of the same Person remain everywhere? How does the nose remain where the ears are. In reply, it may be said that the objection is no doubt relevant, but the case of God is different from this. His is a transcendent power, and everything is possible in His case. Imagine a heap of gold in which rings, bracelets, necklaces and other ornaments are everywhere present, and all those things can be obtained from whatever point, one wishes. Even so, God alone is such in Whom all

once, words uttered at all places by everyone and who can see everyone, all at once.

In the state of dream, though there are no eyes, ears, nose, etc., the mind itself does every act, and itself sees and hears. It itself acts as the seer, seeing and the object of sight. Even so, the power of God is most extraordinary. It is capable in every way of doing everything at every place. This constitutes His Divinity and Universality.

This Universe constitutes the Body of God in His Manifest aspect. Just as ice is the solid form of water, but not essentially different from it, is the Universe also just like that? Is the physical body also God?

The reply to this may be given by saying both 'yes' and 'no'. If anyone serves this body and gives comfort to it, I regard it as my service and my comfort, but as a matter of fact I am not the body; I am the soul. But so long as I call this body of three and a half cubits as 'I', I am the body. Under the circumstance, the whole of animate and inanimate creation is God, all should render it service, its service is the service of God, and to make the world happy is bringing happiness to God. And when I am not the physical body, the Universe, as the body, also is not God. So long as this body is mine, that Body is God's. So long as we are His parts, He is the whole. But, really, in the end, it is proved that we are the soul,

and not the body. But till it is not so we should proceed precisely as above. When true Knowledge is gained, one, taintless Brahma alone will remain.

From this point of view, the Unmanifest and Manifest aspects of God are one and the same. The world is a superimposition on God. The Mahatmas say that it is like the conception of the snake in the rope; in reality it does not exist. The world in the dream state appears within us; the water in the mirage is only an appearance. Even so, the world is an appearance in God. The Mahatmas alone know the truth about it. After awakening, it is the awakened soul which truly realizes the falsity of the dream-world. So long as this is not realized, means should be adopted. The means is this—

Through meditation of either the Unmanifest or Manifest form, whatever one and only one supreme object is realized, surrendering oneself to that God, from every point of view, service should be rendered to Him through the senses and the body. Remembrance of Him through the mind, utterance of His Name through the breath, hearing of His glory through the ears, making the body act according to His directions are His service, the practice of this is true Devotion, and through this alone the soul's redemption may be fully gained.

## Means of Attaining Kalyana ( Blessedness )

The state of salvation (Mukti) is called Kalyana (blessedness). It signifies attainment of the supreme state or supreme condition. To attain blessedness, three means are primary—Disinterested Action (Karmayoga), Knowledge (Jñāna or Sankhyayoga), and Devotion (Bhakti or Dhyānayoga). Among them, Devotion may be practised both as a separate discipline as well as with the practices of Disinterested Action (Karmayoga) and Knowledge (Sankhyayoga).

Karmayoga has been described in detail in the *Gītā*, Chap. II, verses 39 to 53, and the marks of the person who has attained perfection through its practice have been described in verses 54 to 72 of the same chapter.

Jñānayoga has been described at length in chapter II, verses 11 to 30; and, according to it, in chapter III, verse 28, chapter V, verses 8 and 9, and chapter XIV, verse 19,—the mode of action of the Jñānayogi has been given. Besides this, chapter V, verses 13 to 26 describe Jñāna (Knowledge), and chapter XVIII, verses 49 to 55 describe the practice of Jñānayoga together with Devotion.

Chapter V verses 27-29, chapter VI verses 11-32, chapter VIII verses 3-22, chapter IX verses 30-34, and chapter X verses 8-12, chapter XI verses 35-55, and chapter XII verses 2-8 deal with Dhyānayoga or Bhaktiyoga. Both these forms of Yoga are essentially one. In other verses of the *Gītā* also these three disciplines have been described in different ways. Among them, in the present age, the easiest and best means of attaining blessedness is the practice of disinterested Karmayoga together with Devotion. This has been very beautifully laid down in the following eleven verses of chapter XVIII of the *Gītā*—

इति ते ज्ञानमावयतां गुह्याद् गुह्यतरं मया ।  
विमृश्वैतद्गोपेण यथेष्टसि तथा बुर ॥  
सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।  
इष्टोऽसि मे इदमिति ततो वक्ष्यामि ते दिनम् ॥  
ममना मय मदन्तो मद्यात्री मां नमस्कृत ।  
मामेवैष्यसि सार्यं ते प्रतिज्ञाने त्रिषोऽसि मे ॥  
सर्वधर्माद् परित्यज्य मामेकं शरणं व्रज ।  
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

( G. I., XIII, 56-66 )

"And the Karmayogi who has taken refuge in Me, though ever performing all actions, attains through My grace the eternal, imperishable abode

Therefore, mentally surrendering all actions to Me and with Myself as your sole Object, have your mind constantly fixed on Me, resorting to the Yoga of equanimity.

With your mind thus fixed on Me, you shall get over all difficulties by My grace. And if out of pride you will not listen to Me, you will be utterly destroyed

If, prompted by egoism, you think 'I will not fight', this determination of yours is vain nature will compel you to fight

Arjuna, that which from delusion you do not want to do, bound by your own duty born of your nature, you will helplessly perform.

Arjuna, the Lord dwells in the hearts of all beings, who are motivated by the attraction of His body, causing them by His likeness

power to revolve ( according to the  
actions ).

Seek refuge in Him alone with all your  
being, Arjuna. Through His grace you  
shall obtain supreme peace and the eternal  
abode.

Thus has knowledge, more secret than  
secrecy itself, been imparted to you by  
Me. Having reflected on it fully, do as  
you like.

Hear, again, My supreme word, the most  
secret of all. You are very dear to Me  
therefore, I shall tender you this salutary  
advice.

Fix your mind on Me, be devoted to Me  
worship Me and bow to Me, so shall you  
without doubt reach Me. This I truly  
promise to you, for you are dear to Me.

Surrendering all duties to Me, seek refuge  
in Me alone, I shall absolve you of all  
sins; grieve not."

What a divine teaching! Besides, among  
books on Dhyānyoga and Bhaktiyoga, *Viveka  
śaṅkha* by Paṇḍita is the principal book on  
Dhyānyoga, and the Aphorisms of Nīlakaṇṭha and  
Śaṅkha are the principal books on Bhaktiyoga.  
There are, no doubt, some differences of opinion  
in these books but Bhaktiyoga is the subject  
which they expound. Through their study, a  
good deal of knowledge on Bhaktiyoga may be  
obtained.

Instead of writing at length, I have only given some hints to the reader by quoting some verses of the *Gītā*, and giving only the numbers of certain other verses. In my opinion if any reader reflecting on the meaning of these verses begins to regulate his life according to them, the supremely blessed state of salvation may be very easily attained by him.

## The Philosophy of Blessedness

Everlasting freedom from all sorts of pains, passions, qualities and actions, and consequent realization of God Who is an embodiment of Supreme Knowledge and Bliss and is Blessedness personified, constitute the highest blessing. It is variously termed as Mukti (emancipation), attainment of the Highest Pedestal of Glory (परमपदप्राप्ति), attainment of Eternal Peace (निर्लेपपदप्राप्ति) and liberation (मोक्ष). Every human being is eligible for this state of perfection. The Lord has made the following reassuring proclamation in the *Bhagavadgītā*:—

मो हि पार्थ स्वपाक्षित्य मेऽपि ह्युः पारयोनयः ।

क्षियो वैश्यास्तथा क्षूद्रास्तेऽपि शान्तिं पशं नतिम् ॥

(IX. 32)

“Arjuna, womanfolk, Vaiśyas (members of the trading class), Śūdras (those belonging to the labouring class), and even those that are born of the womb of sin (such as the Pariah), taking refuge in Me, they too attain the supreme goal.”



Hence he alone realizes the goal of human existence who is freed from the round of birth and death by practising devotion to God and meditating on Him and attains the highest abode of God.

A number of misguided statements are made with regard to salvation, of which the following three are more remarkable:--

- ( 1 ) That it is not possible to attain salvation in the present age and on this globe and that householders and low-born classes are not eligible for liberation.
- ( 2 ) That liberated souls are reborn into this world after enjoying beatitude for a considerable length of time.
- ( 3 ) That liberation is an offspring of enlightenment ( ज्ञान ). One can be liberated during his lifetime after such wisdom has dawned on him, even though his mind may continue to be swayed by passions such as lust, anger and vice like mendacity, thievish intent and an inclination to practise adultery. The aforesaid evil tendencies are essential properties of the mind and they must inevitably persist so long as the mind is there, as a result of the force of past actions that have begun to fructify.

All these theories are neither correct nor beneficial and reasonable. On the contrary, they

are very harmful and give rise to misconceptions. Hence we shall discuss these points *serialim*.

(1) Mukti (liberation) is brought about by Self-Realization (आत्मज्ञान) and the Vedas and other scriptures have prescribed various methods for attaining it, such as Disinterested Action (निष्काम कर्मयोग), Meditation (ध्यानयोग) and Knowledge of Self (ज्ञानयोग), etc., which can be easily practised at all times and in all climes.

Attainment of liberation has not been restricted to a particular age, clime, caste or order. Mukti can be attained at all times and in all climes and is open to all classes and orders provided one is endowed with certain equipments (साधनसम्पन्न). The above-quoted verse of *Śrīmad Bhagavadgītā* also corroborates this statement. Nowhere in the Śrutis or Smṛtis has the Kali Age or this land of ours or any particular caste or order been declared as debarred from Mukti. The lives of saints and holy men that have flourished upto the recent times also prove that Mukti can be attained with necessary efforts by aspirants belonging to every land, age, class and order. We read in the *Pīṭha Purāṇa*:-

Once upon a time there was a great controversy among the Ṛṣis or seers of old as to the period when even a little practice of virtue would bring forth immense wholesome results. At last they all approached the sage Vedavyāsa in a body for obtaining a categorical reply to this

question. The sage was at that time having  
 ablution in the sacred river Bhagirathi (Ganga)  
 and the other sages waited for him under the  
 shade of trees on the bank of the river. Shortly  
 afterwards the sage came out of water and made  
 the following utterances within the hearing of  
 the seers:—"The Kali Age is truly blessed.  
 Śūdras, you are blessed indeed. Women, you are  
 the most blessed of all, there is no one more  
 blessed than you". The sages were greatly  
 astonished to hear this and they out of curiosity  
 enquired of Vyāsadeva the meaning of this strange  
 utterance. The sage replied that this was in reply  
 to the question which had been engaging their  
 minds at that moment. Mukti can be attained  
 with very little exertion in the Kali Age as well  
 as by Śūdras and the womanfolk. In other ages  
 and among other classes and men very little is  
 accomplished through great efforts, whereas—

स्वप्नेन हि प्रपद्येन धर्मः सिद्धयति वै कलौ ।  
 नरैरामगुण्यन्मोहिः साक्षितानि कलिकल्पिनैः ॥  
 सुद्वैज शिबुगुह्यान्परीतुं निमग्नताः ।  
 तथा श्रीनिराशायास्तान्निगुह्ययैव हि ॥  
 त्वत्प्रतिपद्येतन्मम धन्यतां मनसि ॥

(Vishnu Purāṇa, VI. 11-16)

—O sages, in this Kali Age one is absolved  
 of all sins with a little effort only by  
 resorting to good behaviour and attains the  
 object of Dharma. A Śūdra can easily attain  
 the highest state by merely serving the three

twiceborn classes (Brahmans, Kṣatriyas and Vaiśyas), and women by serving their husbands. Hence I look upon all these three as the most blessed."

Thus it is proved that in the present age and for women and Śūdras the path of salvation is easier still.

Even if it be granted for a moment that Mukti cannot be attained in the present age and is not within the reach of every class and order and that those who are zealously striving for Mukti are under a delusion, one cannot persuade himself to believe that the delusion under which they are labouring is in any way harmful to them. Even if they do not succeed in securing liberation their efforts are sure to be rewarded with good results. They will at least have their Sattva element increased and their heart purified and their divine virtues unfolded. If Mukti is impossible of achievement, it will come neither to one who strives for it nor to him who makes no effort to attain it; but the former will have his noble qualities developed through practice whereas the one who makes no effort will remain where he is. If, on the other hand, it were possible for everyone to secure liberation even in the present age, the one who strives for it will get it, whereas, the one who makes no endeavour to attain it will be shut out of it. How will he be able to attain liberation when he does not strive for it. Thus he

will be debauched from this supreme gain through a misconception and will be repeatedly thrown into the 'whirlpool of birth and death. Hence according to this argument as well it is but reasonable, profitable and logical to believe that Mukti can be easily attained at every time and in every clime and is open to every class and order

(2) Nowhere in the Śrutis, Smṛtis, Upaniṣads and other scriptures do we find a statement supporting the theory that even liberated souls return to this world. Only those noble souls who perform meritorious deeds with some object in view and attain heavenly bliss by virtue of their meritorious deeds return to this mortal world. The Lord has said:—

यैविद्या मां सोमपाः पूतपापा  
 यश्चैतिह्य स्वर्गंतिं प्रार्थयन्ते ।  
 ते पुण्यमासाद्य सुरेन्द्रलोक-  
 मभन्ति दिव्यान्दिवि देवभोगान् ॥  
 ते तं भुक्त्वा स्वर्गलोकं विशालं  
 क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।  
 एवं श्रयीधर्ममनुप्रपद्या  
 मतामृतं कामकामा जन्मते ॥

(GṛA. IX. 20-21)

“Those who perform action with some interested motive as laid down in the three Vedas and drink the sap of Soma plant, and have thus been purged of sin, worshipping Me through sacrifices, seek access to heaven, attaining Indra's paradise as the result of

their good deeds, they enjoy the celestial pleasures in heaven

"Having enjoyed the extensive heaven-world, they return to this world of mortals on the stock of their merits being exhausted. Thus taking recourse to action with interested motive enjoined by the three Vedas (as the means of attaining heavenly bliss), and seeking worldly enjoyments, they repeatedly come and go. (i. e., ascend heaven by virtue of their meritorious deeds and return to earth when their fruit has been enjoyed)"

There are numerous evidences in the Śrutis and Smṛtis to show that liberated souls do not return to this world. The Lord has said in the *Gītā*:-

आमन्त्रमुवनाहोकाः पुनरावर्तिनोऽर्जुन ।  
 मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥

(VIII. 16)

"Arjuna, all the worlds from Brahmāloka (the abode of Brahmā) downwards are subject to appearance and disappearance. But, O son of Kuntī, on attaining Me there is no rebirth. (For I am beyond time, and regions like Brahmāloka, being subject to time, are impermanent.)"

The following Śrutis are also too well-known:-

"न स पुनरावर्तते, न स पुनरावर्तते ।"

"तेषामिह न पुनरावृत्तिः ॥"

The above scriptural texts clearly prove that liberated souls never return to this world.

All sorts of actions appear as being duly performed by liberated souls in the eyes of the world; but in reality they have nothing to do with those actions:—

यस्य सर्वे समाग्न्नाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

(Gītā, II. 47)

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

इत्वापि स इमोऽलोकश्च इन्ति न निवृण्यते ॥

(Gītā, XVIII. 6)

"He whose undertakings are all free from desire and thoughts of the world, and whose actions are burnt up by the fire of wisdom, him even the wise call a sage."

"He whose mind is free from the notion of doership and whose reason is not affected by worldly objects and worldly activities, even though he may kill all these people, he does not kill, nor is he bound (by sin)."

Moreover, nothing remains in the eyes of that liberated soul besides one pure Divine Substance which is a mass of Intelligence and Bliss:—

ब्रह्मैव काम्यमाम्ने ज्ञानवाम्ना व्रजन्ते ।

वासुदेवा सर्वमिति स महात्मा सुदुर्लभा ॥

(Gītā, VII. 19)

"In the very last of all births, the man of realisation worships Me, realising that all this is God. Such a great soul is very rare."

He believes that everything is Vasudeva, since he is called Mukta (liberated). Such a person never comes in contact with this illusory

world again; for in his eyes the world no longer exists. How can he, under such circumstances, return to this world ?

Should anyone urge that if liberated souls do not return to this world a time will come when all the creatures of the world will be liberated, with the result that there will be a complete cessation of the universe once for all. In reply to this we say that in the first place this is not possible; for the *Bhagavadgītā* says:-

मनुष्याणां सङ्ख्येयुः कश्चित्तति सिद्धये ।  
यत्तत्तमपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥

( VII. 3 )

"Of thousands of men some rare soul strives to realize Me; of those striving Yogis, again, some rare one (devoting himself exclusively to Me) knows Me in reality."

Under such circumstances it is impossible for all living beings to be emancipated; for there are countless in number. Nevertheless, if a day ever comes when all living beings of the entire universe may get liberated, where lies the harm? A number of exalted souls have striven for this end in ancient times. Saints are still exerting themselves to accomplish this and will continue their efforts in future as well. Should their endeavours come out successful at any time and the totality of living beings inhabiting the universe be liberated, there can



be nothing like it. There is nothing in doctrines to preclude such a possibility.

Even if we grant for argument's sake that even liberated souls have to return to this world and that those who believe otherwise are in the wrong, no harm can come to those who entertain such an erroneous belief; for, according to the above doctrine those who believe that liberated souls return to this world as well as those who do not believe like that, both will have to come back to this world. The result will be the same for both. If, however, the theory that liberated souls do not return turns out to be correct, he who believes otherwise will be a great loser, since he will be shut out from that salvation which is immune from rebirth. The poor fellow will as a result of his erroneous belief be debarred from the highest gain while those who hold the contrary belief will be emancipated. From this consideration as well it is reasonable, profitable and best to believe that liberated souls do not return to this world.

None of the authoritative scriptures such as *Upaniṣads*, *Sūtras*, *Smṛitis*, *Upaniṣads*, etc. establish that one obtains liberation during one's lifetime even if his mind may continue to be swayed by passions such as lust, anger, etc. Śaṅkara *Adhyāya* has in unequivocal terms declared lust, anger and avarice to be the triple gate of hell:—

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।  
कामः क्रोधस्तथा लोभस्तप्तादेतत्त्रयं त्यजेत् ॥

( XVI. 21 )

The dialogue between Lord Śrī Kṛṣṇa and Arjuna in the *Bhagavadgītā* makes it clear that "desire" is the seed of all sins and that an aspirant can attain liberation only by destroying it by means of spiritual knowledge. Verses 36 to 43 of Chapter III of the *Bhagavadgītā* treat of this subject in detail. How can one attain liberation so long as he is not freed from passions like lust and anger, joy and sorrow. A liberated soul will have really nothing to do with this world. The *Gītā* says :—

यस्त्वात्मरतिरेव स्यादात्मनस्तत्र मानवः ।  
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥  
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
न चास्य सर्वभूतेषु कश्चिद्व्यग्नपादपः ॥

( III. 17-18 )

"He, however, who takes delight in the Self alone and is gratified with the Self, and is contented in the Self, has no duty.

In this world that great soul has no use whatsoever for things done, nor for things not done; nor has he selfish dependence of any kind on any creature."

The mind of a liberated soul is completely rid of all impurities and unsteadiness and stripped of the veil of ignorance and becomes pure. How can under such circumstances passions like lust and anger,

joy and sorrow persist in him ? The Lord has said:—

कमलो ब्रह्मनिर्वाणमुखाः क्षीणकल्मशाः ।  
 विद्वद्भिरा वतामनः सर्वभूतहिते रताः ॥  
 कामदोषविमुक्तानां यतीनां यतवेतसाम् ।  
 अमितो ब्रह्मनिर्वाणं वर्तते विदित्वात्मनाम् ॥

(Gur. V. 35-36)

"The seers whose sins have been washed away, whose doubts have been dispelled by Knowledge, whose mind is firmly established in God and who are actively engaged in promoting the welfare of all beings, attain Brahma, who is all Peace.

To those wise men, who are free from lust and anger, who have subdued their mind and have realized God, Brahma, the abode of eternal peace, is present all round."

Śruti texts 'हृदि शान्तिः' (He sheds joy and sorrow), 'यति शोकमात्मनि' (One who has realized his Self overcomes grief) and so on are also well-known in this connection. The Śāstras are unanimous on this point. God-Realization eradicates attachment (वासति), which is the very root of all passions; how can under such circumstances passions which are the outcome of attachment persist ? These scriptural texts prove that it is never reasonable to believe that passions linger even in the pure heart of a liberated soul.

If it is believed that traces of passions such as lust and anger linger even after one has attained liberation during his lifetime and that those who do not believe like that are

erroneously engaged in eradicating them, it should be considered whether such a wrong belief leads to any harm. If we consider this question dispassionately, we would arrive at the conclusion that those who strive to eradicate lust, anger, etc. are wiser than those who do not engage in such efforts; for those who strive for it will succeed in having greater control over them and thus they will be classed as superior in the rank of Jivanmuktas. Suppose a man is very much given to lust and anger while another is altogether free from them and both of them are Jivanmuktas according to the theory enunciated above. Under such circumstances it is natural that the Jivanmukta who is free from lust, anger, etc. is more adorable than the one who is given to lust and anger. Even from this point of view it is advisable to eradicate lust, anger, etc. And if it be true that no trace of a passion is left in the mind of a Jivanmukta, the one who believes otherwise will not only be shut out from liberation but he will be a great loser in other ways; for ( according to *Gita* XVIII. 22 ) he will wrongly believe himself to be a Jñani ( enlightened soul ) and Mukta ( liberated ), and will be debarred from the sacred work of mending his character, and entangled in the delusive web of lust, anger, etc. will be repeatedly thrown into the whirlpool of birth and death, suffering hellish tortures of various kinds ( *vide* verses from 16 to 20 of Chapter XVI of the *Gita* ). Hence one should recognize it as

the supreme doctrine that in the mind of Jivanmukta passions such as lust and anger, je and sorrow do not persist. People raise many more kinds of doubts about Mukti; but considerations of space do not allow us to discuss the question any further.

The above exposition should have enabled the reader to understand that a liberated soul is altogether free from the three Gunas or qualities (*vide Gītā* Chapter XIV, verses 19, 22-25). Hence no passion or seed of action lingers in his mind and hence he is not reborn (in this world). It is attachment to the qualities that is responsible for rebirth. The Lord says:—

पुरुषः प्रकृतिस्यो हि भुङ्क्ते प्रकृतिवान् गुणान् ।

कारणं गुणमद्वोऽस्य सदस्यो निश्चलम् ॥

(Gītā, XIII. 22)

The readers must have also understood that Mukti is not something impossible to achieve in the present age. Hence we should wake up soon and apply ourselves to our duty. We have up till now wasted most of our precious time in sloth and inertia and should be wide awake now. One should not waste a single moment of his life. Time lost cannot be retrieved in any way. Hence one should chalk out the path of salvation for himself by means of association with holy men and tread it in right earnest. This is the philosophy of beatitude!

उत्तिष्ठत आगत प्राप्य वराणिषोभत ।

"Awake ! Arise ! and approaching eminent sages seek instruction from them"



## God-Realization through Practice of Renunciation

एष कदा कर्मकलासङ्गं निवृत्तस्तु निराश्रयः ।  
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चिच्छरोति सः ॥  
न हि देहभृता वाक्यं त्यक्तुं कर्मण्यशेषतः ।  
यस्तु कर्मकलादागी स त्यागीत्यभिधीयते ॥

Living even the life of a householder, man can realize God through the practice of renunciation. Indeed, 'renunciation' is the principal means for attaining God. Therefore, dividing them into seven classes, the marks of renunciation are being briefly enunciated below.

### ( 1 ) Total Renunciation of Prohibited Acts

This is non-performance, in any way whatsoever, through mind, speech and the body, low acts prohibited by the scriptures, such as, theft, adultery, falsehood, deception, fraud, oppression, violence, taking of interdicted food and wrongdoing, etc.

### ( 2 ) Renunciation of Acts Performed for the Satisfaction of Worldly Desires

This is refraining from sacrifices, charities, austerities, worship and other desire-born actions,

the supreme doctrine that in the mind of a Jivanmukta passions such as lust and anger, joy and sorrow do not persist. People raise many more kinds of doubts about Mukti; but considerations of space do not allow us to discuss the question any further.

The above exposition should have enabled the reader to understand that a liberated soul is altogether free from the three Gunas or qualities (vide *Gītā* Chapter XIV, verses 19, 22-25). Hence no passion or seed of action lingers in his mind and hence he is not reborn (in this world). It is attachment to the qualities that is responsible for rebirth. The Lord says:—

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिवान् गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥

(*Gītā*, XIII 22)

The readers must have also understood that Mukti is not something impossible to achieve in the present age. Hence we should wake up soon and apply ourselves to our duty. We have up till now wasted most of our precious time in sloth and inertia and should be w<sup>ake</sup> awake now. One should not waste a s<sup>ingle</sup> moment of his life. Time lost cannot be t<sup>ried</sup> retrieved in any way. Hence one should out the path of salvation for himself b<sup>y</sup>

self-interest served by another: all these and similar ideas of getting service from another for the satisfaction of self should be renounced. This is the fourth type of renunciation.

### (5) Total Renunciation of Indolence and Desire for Fruit in the Performance of Duties

Whatever duties there are, e. g., cultivation, devotion to God, worship of the celestials, service of the parents and other elders, performance of sacrifices, charities and austerities, maintenance of the household through the earning of livelihood by means of works assigned according to the Varnāśrama system, and taking of food and drink, etc. for the maintenance of the body, the performance of these indolence and every form of desire should be renounced.

#### ( A ) Renunciation of Indolence in the Practice of Devotion to God

Regarding it as the supreme duty of one's



on the sublime stories of the virtue, glory and Love of God, who is extremely compassionate, friend of all, the best of Lovers, the knower of the heart, and renouncing idleness practise constant Japa, together with meditation, of His extremely hallowed Name.

### ( B ) Renunciation of Desire in the Practice of Devotion to God

Regarding all enjoyments of this world and the next as transient and perishable and hindrances in the path of Devotion to God, no prayer should be offered to God for obtaining any object whatsoever, nor should any desire be entertained in the mind for the same. Also, prayer should not be offered to God for the removal of any trouble even when one is overtaken by it; in other words the thought should be cultivated in the mind that to sacrifice life is preferable to bringing stain on the purity of Bhakti for the sake of this false existence. For instance, Prahlada, even though intensely persecuted by his father, never offered any prayer to God for the removal of his distress.

Curses with harsh expressions, such as "Let the chastisement of God be on you," etc., should not be pronounced even against the persecutor or one who does any injury, and no thought of counter-injury should be entertained against him. A spirit of attachment in the path of pronounced

in words, such as "May God restore you to health," "May God remove your distress," "May God grant you a long life," etc.

In correspondence also, words of worldly interest should not be used. In Marwari society, there is a general custom of writing such words of worldly import in the form of prayer to God for obtaining worldly objects, e. g., "God is our helper here and elsewhere," "God will advance our sales," "God will bring a good monsoon," "God will remove the ailment," etc. Instead of this, auspicious, disinterested words, such as "God in His state of bliss exists everywhere," "Performance of Bhajana is the only essential duty," etc. should be employed and other than these no word of worldly interest should be written or uttered.

### (C) Renunciation of Indolence and Desire in Connection with the Worship of Celestials

There is God's injunction to offer worship to the celestials, who are worthy of being worshipped, during the time appointed for such worship, according to the scriptures as well as tradition. Regarding the carrying out of God's behest as one's supreme duty, such worship should be offered to a celestial with enthusiasm, according to the prescribed rules, without expression of any desire for the satisfaction of any worldly interest.

With the object of such worship, words implying worldly interest should not be written on the cash book, and other account books. For instance, in Marwari society it is customary on the New Year or Dewali day, subsequent to the worship of Goddess Lakṣmī, to write many words implying worldly desire, such as "Goddess Lakṣmī will bring profit," "The store will be kept full," "Prosperity and success will be brought," "Under the protection of Goddess Kālī," "Under the protection of Goddess Gangā," etc. These should be substituted by unselfish, auspicious words, such as, "Śrī Lakṣmīnārāyaṇa, in the form of Bliss is present everywhere," or "Goddess Lakṣmī has been worshipped with great delight and enthusiasm." Similarly, while making entries on the daily cash book, this procedure should be followed.

( D ) Renunciation of Indolence and Desire  
in the Service of Parents and  
other Elders

It is man's supreme duty to render daily services, in all possible ways, to parents, the preceptor and other persons who are one's superiors in Varna, Āśrama, age, qualifications, or in whatever other respect it may be, and daily offer them obeisances. Cultivating this thought in the mind, and abandoning all idleness, disinterested and enthusiastic services should be rendered

(E) Renunciation of Indolence and Desire  
in the Performance of Sacrifices,  
Charities, Austerities and  
other Auspicious  
Deeds

Sacrifices, e. g., the daily obligatory five great sacrifices\*, and other occasional sacrifices, should be performed. Through gifts of food, clothing, learning, medicine, and wealth, etc. attempt should be made, according to one's capacity, to make all creatures happy, through mind, speech and the body. Similarly, all forms of bodily suffering should be undergone for the preservation of Dharma. These duties enjoined by the scriptures should be performed, with faith and enthusiasm, according to God's behests, regarding them as supremely important, wholly renouncing the desire for all kinds of enjoyment of this world and the next.

(F) Renunciation of Indolence and Desire  
in the Performance of Proper Works  
for the Maintenance of one's  
Family through earning  
of Livelihood

It is God's injunction that the family should be maintained through service to the world by performing duties laid down in the scriptures

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\* The five Great Sacrifices are as follows.—(1) Sacrifice to gods (performance of Agnihotra, etc.); (2) Sacrifice to



Together with the four types of renunciation stated above, when according to this fifth type of renunciation, all evils and all forms of desire are destroyed, and there remains the one strong desire for God-Realization, it should be regarded as the mark of the person who has attained ripeness in the first stage of Wisdom.

( 6 ) Total Renunciation of the Sense  
of Meum and Attachment with  
regard to all Worldly Objects  
and Activities

All worldly objects like wealth, house, clothes, etc., all relations like the wife, child, friends, etc., and all forms of enjoyment of this world and the next like honour, fame, prestige, etc. being transient and perishable, and regarding them as impermanent, the sense of meum and attachment with regard to them should be renounced. Similarly, having developed pure, exclusive Love for God alone, the embodiment of Truth, Knowledge and Bliss, all sense of meum and attachment should be renounced for all works done through the mind, speech and body, and even for the body itself. This is the sixth type of renunciation.\*

Men who reach the stage of this sixth form of renunciation, developing dispassion for all things of the world, attain exclusive Love for God alone, the supreme embodiment of Love. Therefore, retiring to a solitary place, they like only to hear and relate the stories of God's spotless Love, which reveal the virtues, glory and mysteries of God, and reflect on the same, and practise Bhajana, meditation and study of the scriptures. They develop an abhorrence for wasting even a moment of their valuable time in the company of men attached to the world and indulging in fun, luxury, wrongdoing, backbiting, enjoyments and idle gossip. They perform all their duties reflecting on God's Form and Name, only for God's sake, and without any worldly attachment.

### ( 7 ) Total Renunciation of Subtle Desires and Egoism with regard to the World, the Body and all Actions

All objects of the world being projections of *Maya*, are wholly transient, and God alone, the embodiment of Truth, Knowledge and

though Bharata Muni through practices of Bhajana and meditation and association with holy men, had renounced all these for worldly objects and desires for the fruit of all activities, his sense of union is suspect of the desire and attachment to the fruit of protecting the deer kingdom. That is why transcendental duty of protecting the deer kingdom. That is why transcendental duty of protecting the deer kingdom. That is why transcendental duty of protecting the deer kingdom. That is why transcendental duty of protecting the deer kingdom.

Bliss, is equally present everywhere: this idea having been firmly established, all subtle desires for the objects of the world, including the body, and for every form of activity have to be totally renounced. In other words, there should be no thought of them left in the mind in the form of impressions. And due to total lack of identification with the body, there should be no trace of any sense of doership with regard to actions done through the mind, speech and body. This is the seventh type of renunciation.\*

The thoughts of persons, who attain Supreme Dispassion† in the form of this seventh type of renunciation, get totally withdrawn from all objects of the world. If at any time any worldly thought makes its appearance, it does not leave any impression on the mind, for they always remain firmly established in God, the embodiment of Truth, Knowledge and Bliss.

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\* Even when there is total negation of thirst, of the desire for fruit, of the sense of meum and attachment with regard to all objects of the world and all forms of activity, desire in its subtle form and the feeling of doership persist. That is why renunciation of subtle desire and egoism has been described as the seventh type of renunciation.

† In the person who has reached the sixth stage of renunciation stated above there may be, now and then, some slight manifestation of attachment, when his contact with objects of enjoyment increases; but in the person who has reached the seventh stage of renunciation there can be no attachment, even when there is contact with objects of enjoy-



Therefore, his mind being freed from all vices, he is filled with  
virtues like Abigai<sup>1</sup>, Truth<sup>2</sup>, Non-Stealing<sup>3</sup>,  
Continence<sup>4</sup>, Abstaining from vilification<sup>5</sup>, Modesty<sup>6</sup>,  
Absence of pride<sup>7</sup>, Artlessness, Purity<sup>8</sup>, Contentment<sup>9</sup>,  
Endurance<sup>10</sup>, Love for the company of  
holy men, Spirit of Service, Inclination to per-  
form sacrifices, Charity, Austerity<sup>11</sup>, Love for

Scriptures<sup>1</sup>, Mind-control, Sense-control, Humility, Straightness, Compassion, Faith, Discrimination, Dispassion, Love for seclusion, Refraining from accumulation of objects, Absence of doubt and distraction, Cessation of Desires, Personal Magnetism, Forgiveness, Fortitude, Absence of malice<sup>10</sup>, Fearlessness<sup>11</sup>, Absence of egoism, Quietude<sup>12</sup>, Exclusive Devotion to God, etc., naturally make their appearance.

Thus through total absence of desire and egoism in regard to all objects, including the

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1. Study of the Vedas and other elevating scriptures and chanting of God's Names and glories.

2. This means straightness of the body and mind, as well as of the senses.

3. Faith, as strong as in things directly perceived, in the Vedas, other scriptures and in the utterances of saints, the preceptor and God.

4. Real knowledge about what is true and what is false.

5. Total absence of attachment for anything belonging to any region upto Brahmaloaka.

6. Refraining from accumulation of wealth with the sense of meum.

7. It is that power of superior souls under the influence of which even wicked, worldly-minded men generally abstain from sinful conduct and engage themselves in virtuous deeds according to their behests.

8. Disinclination to inflict any form of punishment on one who does an injury.

body, and all actions, constant union through identity with God is the mark of the person who has attained ripeness in the third stage of wisdom.

Some of the virtues mentioned above appear in the first and second stages, but all the virtues make their appearance generally in the third stage. For these homage are the marks of persons who have reached very near God-Realization, and are the means of attainment of direct Knowledge of God. That is why in Chapter XIII of the *Gita* ( verses 7 to 11 ) Bhagavan Sri Krishna enumerated most of these virtues as Knowledge and in Chapter XVI ( verses 1 to 3 ) mentions them as the divine qualities.

Moreover, the scriptural authorities regard these virtues as the common Dharma of humanity. All men are qualified to attain them. Therefore, depending on God all should make special efforts to develop the above virtues in their mind

### Conclusion

In this article it has been said that God may be realized through seven types of renunciation. Among them, it has been pointed out, the first five types of renunciation indicate the first stage of wisdom, those upto the sixth type indicate the marks of the second stage of wisdom, and renunciations upto the seventh type indicate the marks of the third stage of wisdom. He who attains ripeness in the third stage of wisdom indicated above immediately realizes God, the embodiment of Truth, Knowledge and Bliss. There-

after he ceases to have any connection with this transient, perishable, impermanent world. Just as the person awakened from a dream ceases to have any connection with the dream-world, even so the person awakened from the dream of ignorance ceases to have any connection with the impermanent world, the creation of *Māyā*. Though from the point of view of the world all forms of activities are observed as taking place through the body of that person under the force of *Prarabdha*, and the world gains a lot by such activities, ( for being freed from desires, attachment and the sense of doership, whatever the Mahātma does through his mind, speech and body is accepted as the standard of right conduct in the world, and from the ideas of such a Mahātma scriptures are formed ) yet that person who has realized God, the embodiment of Truth, Knowledge and Bliss lives wholly beyond *Māyā*, consisting of the three *Guṇas*. Therefore, he during illumination, activity and sleep, etc., which are the effects of the *Guṇas*, does not abhor them, nor, when they cease, desires for them. For he views pleasure and pain, gain and loss, honour and ignominy, praise and blame, etc., as also earth, stone and gold, etc. alike. Therefore, that Mahātma does not feel delighted on obtaining an desirable object, or on the removal of what is undesirable, nor does he grieve when obtaining an undesirable object or over the loss of what is desirable. If for any reason, his body is cut with a weapon, or he is faced with any other form of extreme suffering, that man of wisdom, established exclusively in God, the embodiment of Truth, Knowledge and Bliss, is not shaken

from that state. For to his mind, the whole world appears as a mirror, and nothing exists beyond the one God, the embodiment of Truth, Knowledge and Bliss. What more can we say about him, the mental state of that soul who has realized God, the embodiment of Truth, Knowledge and Bliss, is, in reality, known to him alone. None can reveal it through mind, intellect or the senses. Therefore, waking as soon as possible from the sleep of ignorance, and entreating oneself at the feet of a saint, and asking by his instructions, one should earnestly take to some spiritual discipline for realizing God through the seven types of renunciation stated above. For this extremely rare gift of a human life is attained, only through the grace of God, at the end of many births. Therefore, the invaluable time allotted to this life should not be wasted in indulging in the perishable, transient, impermanent enjoyments of this world.

## The Unmanifest and Manifest Divinity

Beyond the one Eternal Existence which is untainted by Maya whatever meets the eye is unreal and imaginary like an object seen in a dream. This is the highest teaching of the Vedas, the Upaniṣads and the Vedānta philosophy. This, again, is the theory propounded by Śaṅkara; nay, this is the only doctrine that stands the test of reason. But the truth is so sublime and esoteric that it is not advisable to lay it open to all and sundry in the natural course at once. There are very few people who can talk and hear of

t. He alone is entitled to speak on the subject who has realized this truth and lives up to it, and he alone is eligible for being initiated into it who is ripe for its realization and realizes it the moment it is communicated to him. Those who do not belong to this category are neither allowed to talk of it nor to hear it talked of. Nay, his sort of teaching can even have an adverse effect on those who have likes and dislikes, who rejoice in earthly gains and are upset by losses, who experience joy and sorrow as distinct from each other and who have a zest for worldly enjoyments and are given to the gratification of their senses. They are led into the erroneous belief that, the world itself being a mere dream, things like mendacity, adultery, violence, fraudulence and chicanery, etc. are also unreal, so that no harm can come to a man whatever he may do. Armed with this belief they give up virtuous actions which are difficult to perform and require some effort, whereas it is much easier to give up such actions and to indulge in sinful deeds. Hence it is prohibited in the Śāstras to preach this doctrine to those who are unqualified. For the latter are unable to grasp this teaching in its true spirit, and abandon virtuous actions, while they cannot obtain illumination and are thus losers in both ways. The following Hindi couplet is often quoted in this connection and is very significant—

अज्ञानाय ज्ञानो नृपि, कर्म विने विद्वान् ।

कुर्वन्ते देवो ज्ञानम्, सदा नश्यन्ते ज्ञानम् ॥

"One who has not obtained enlightenment and has abandoned his legitimate duties goes his way for hell."

This is why the Lord says in the *Bhagavad Gita* —

न कुर्वीत ज्ञानवेदज्ञानं कर्ममहिम्नाम् ।

ज्ञानवेत्ताऽपि विद्वान् कुतः समाचारः ॥

(III 25)

"A wise man established in life should not unsettle the mind of the ignorant attached to action, but should get them to perform all their duties, duly performing them himself."

The only difference between the actions of a wise and those of an ignorant person is that those of the former are naturally free from attachment while those of the latter are performed with attachment. The *Gita* says:—

सद्यः कर्मण्यविद्वानो यथा कुर्वन्ति भारत ।

कुर्याद्विद्वत्प्राज्ञासद्यश्चिद्विद्वद्विद्वत्संगम् ॥

(III 25)

"Arjuna, as the unwise act with attachment so should the wise man, seeking maintenance of the world order, act without attachment."

The long and short of it is that one should not talk of Brahma untainted by *Maya* before unqualified persons.

It may be urged here: that when there is nothing beyond the one Eternal Existence untainted by Māyā the existence of the universe as also of its Creator is out of the question. And if this is the case, what will happen to the scriptures that treat of these subjects and the creation as it appears to us? Our reply to this is that, to take a familiar instance, the sky is devoid of form but sometimes a strip of cloud makes its appearance therein. Now, such strips of cloud spring up in the sky; appear in the sky as well as melt away in the sky; but all these changes make no difference in the substance of the sky. The part of the sky which is covered by clouds, however, assumes a distinctive shape and is the seat of phenomena like rain, etc.

Similarly, that aspect of the one Eternal, Pure and Infinite Existence which appears to be screened by Māyā is known as Qualified or Personal God. In fact, this Qualified or Personal God is not something different from the Impersonal-Divinity, although He is regarded as different, because of His contact with Him, as such. This



ing in this Qualified aspect of Consciousness clouds in a fraction of the sky is an effect *Māya* (illusion). *Māya* is only another name for the Śakti or power of the Creator. The power of God inheres in Him in the same way as the burning power subsists in fire. This is also known by the name of *Prakṛti* (Nature) and *Ajñāna* (Ignorance).

Now, what is this *Māya* and how does it come into being? This is a different topic and will lead us into digression. We would therefore refrain from discussing this question and revert to our original topic. From the foregoing exposition it should have been clear that the formless, all-pervading, infinite Consciousness which has been likened to the sky, is termed as *Suddha Brahma* (Divinity untainted by *Māya*). In fact, the analogy of the sky, too, is not appropriate and conveys only a partial idea of *Brahma*. For the sky has got a limit and, even though it is formless, it is endowed with an attribute, viz., sound; whereas *Suddha Brahma* is limitless (infinite), unqualified, absolute and one. Hence It has been styled as Indescribable (अव्यक्त) and that is why this profound truth can be preached only to those qualified persons who can assimilate it. So much about *Suddha Brahma*.

Now, that aspect of *Brahma* which (like the part of the sky which is covered by clouds) appears as differentiated represents the Personal God who is qualified by *Māya* and is the Creator

of the universe. And the whole universe subsists in a fraction of that God:—

विष्टम्याहमिदं कृत्स्नमेकानेन स्थितो जगत् ॥

( *Gud.*, X. 42 )

This naturally leads us to a discussion of the Embodied or manifest Divinity known by the name of Avatāra or Incarnation. Whenever He finds it necessary, this Personal God harnesses His Māya and manifests Himself in a form suitable for His mission. He is incarnated sometimes in the human form, sometimes in the form of a boar, sometimes in the form of a man-lion, sometimes in the form of a fish or tortoise and sometimes in the form of a swan or a horse, according to the exigencies of the situation, and blesses those with whom He comes in contact with His much coveted vision. But He is never born in this world like ordinary creatures. The Lord has stated the occasion and motive of His incarnation in the following couplets of *Śrīmad Bhagavadgītā* —

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थाममधर्मस्य तदात्मानं सृजाम्यहम् ॥  
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थायनाथीव संभवामि युगे युगे ॥

( *... of ...* ) on a firm ...  
 ... from ... ago to ...

At this moment I find no such incarnation  
 of Him who ever comes forward and say that he  
 has himself himself forth for the deliverance of  
 righteous men. Virtuous men can be had in a good  
 number, but we find none who has come down to this  
 earth to liberate such virtuous souls. Nor do we find  
 anyone of who may proclaim like Śet Kṛpā—

सर्वदोषं क्षीयन् सर्वं मायेन सर्वं मया ।

नमो नमो सर्वदोषो मोक्षयिष्यामि मा मुहुः ॥

( *... IVOL 6* )

"Surrendering all duties to Me, seek refuge  
 in Me alone, I shall absolve you of all sin;  
 grieve not."

There is nobody in this world at present  
 who can undertake to absolve anyone from sins  
 through sheer dependence on him.

A few days ago a certain gentleman approached  
 me, saying that sins had multiplied in the world  
 and asked me whether the time had not yet come  
 for the Lord to body Himself forth and, if the time  
 had arrived, why did He not incarnate Himself?  
 I pleaded ignorance in this matter. As a matter of  
 fact, I do not claim to know anything and everything.  
 The Lord alone knows why He tarries. Of course,  
 if anyone asks me whether I shall be pleased in  
 the event of the Lord incarnating Himself I should  
 say I shall be only too glad if the Lord bodies  
 Himself forth; for in that case even I can obtain  
 His vision. If anyone innocently asks me whether in

my opinion the time for the Lord incarnating Himself has come, I can say from surmise that the time has probably not yet arrived. For, had the time come, the Lord would undoubtedly have bodied Himself forth. Things are not yet so bad as they should be in the Kali Age. Atrocities have not yet grown so rampant, and righteousness and righteous men have not yet suffered so much as they did during the time of other incarnations. During the time of Bhagavan Śrī Rāma alone, for instance, so many sages and seers were killed by demons that heaps of their bones had been piled up here and there.

*Q.*—Were not the ancient Ṛṣis powerful enough to kill the demons? If they were, why did not they kill the demons?

*Ans.*—The Ṛṣis did possess the power of killing the Rākṣasas, but they were not willing to expend the spiritual energy which they had acquired and stored up through lifelong practice of religious austerities (तपः). When the sage Viśvāmitra approached King Daśaratha and begged him to hand over Rāma and Lakṣmaṇa to him, he said to him, "Even though I can kill the Rākṣasas myself, I shall thereby be exhausting the store of spiritual energy that I have accumulated through the practice of austere penances, which I am loth to do. On their death at the hands of Śrī Rāma and Lakṣmaṇa the performance of my religious rites will be secured against sacrilegious encroachments, and the store of my spiritual energy remain intact. Śrī Rāma and Lakṣmaṇa can easily make short work

King Dasaratha and Rama and Lakṣmaṇa to be ordinary boys, and of parental affection said to Viśwamitra, "Your Holiness, I am prepared to accompany you myself and can kill any Rakṣasas excepting Ravana, of course; I beseech you therefore to let Rama and Lakṣmaṇa alone and take me with you." Seeing the Emperor under the clutches of infatuation, the sage Vasiṣṭha who recognized the real greatness of Śrī Rama intervened and pleaded with the Emperor thus:—

"Your Majesty need not be afraid: they are not ordinary boys and no harm can come to them. You may therefore gladly send them with the sage." This narrative will show that the sages of yore were powerful, no doubt, but they did not want to exercise their power which they had accumulated through austere penances.

The Kali Age has not yet advanced so far as to necessitate the Lord's incarnating Himself. Moreover, the Lord does not embody Himself forth so easily on any occasion. In the first instance, He deposes His accredited representatives, known as Karmakāras, by testing them with His own authority. Just as the proprietor of a firm sends his trusted agent to look after his business. But when he feels that the nomination of a representative would not serve the desired end and that things would not be set right unless he goes in person, he himself proceeds to that place. In the same way, when the Lord feels it

necessary to body Himself forth even after He has deputed a representative, He appears personally in our midst. The privileged class known as Karaka Puruṣas includes those God-attained souls who after casting off their mortal frame are escorted to the higher regions by celestial beings and ultimately reach the region called Satyaloka, according to the process mentioned in the following couplet of *Śrīmad Bhagavadgītā*:—

अग्निर्होतिरहः शुक्लः पद्मसो उत्तरापन्नम् ।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥

( VIII. 24 )

Such blessed beings as are destined for the Satyaloka are received in advance by the attendants (चर) of the Lord who are also known by the name of अमानुष (superhuman or angelic beings), who take them to the highest abode of the Lord with great honour. That abode or region, known as Parama Dhāma, does not perish at the time of universal destruction (काल) and is perfectly immune from affliction and sorrow. One who finds his way into this region once is never reborn in this mortal world with the bonds of Karma or action. Probably it is this region which is designated as Valakunṭha by the devotees of Śrī Viṣṇu, as Goloka by the devotees of Śrī Kṛṣṇa and as Sāketa by the devotees of Śrī Rama. The holy persons who find their admittance into this place remain there in an ecstatic state until final dissolution (मरण) and are ultimately merged in Eternity or pure Existence (ब्रह्म). Of these emancipated souls

if anyone comes into this world again at the bidding of the Lord who is the Creator of this universe, or of his own free will, simply with a view to work for the welfare of the universe, he is known as a Karaka Puruṣa (authorized agent or representative). Believing souls can be redeemed merely by seeing them, touching them and thinking of them. Sages like Śrī Vasiṣṭha, Śrī Vedavyāsa and so on belonged to this type of exalted beings. Redemption of mankind is the only motive of their incarnation in this world. We find that the representatives of a ruler sometimes visit the state gaol on some special occasion with the royal commission to release the prisoners confined there and return of their own free will, after carrying out the behests of their ruler. Prisoners as well as state officers visit the gaol, the difference being that whereas prisoners have to go there under compulsion in order to serve the sentence awarded to them for their crimes, the officials go there of their own free will and out of compassion, in order to release the prisoners in bondage. Similarly, the Karaka Puruṣas, too, make their appearance in the world simply in order to liberate the souls that are bound by the shackles of Karma. The only difference between an Avatāra and a Karaka Puruṣa is that the former was never a Jīva (a soul in bondage) whereas a Karaka Puruṣa was a Jīva before and attained liberation by gradual stages through his own efforts coupled with Divine Grace. An Avatāra or even a Karaka Puruṣa is

not to be found anywhere in this world at the present day; of course, Jivanmukta saints can be found.

Mukti ( Liberation ) is of two kinds: Sadyomukti ( direct or immediate liberation ) and Kramamukti ( liberation by gradual stages ). Those who are absolutely freed from ignorance in this very life and are merged in the one eternal, true, blissful and intelligent Principle, the whole stock of whose actions has been consumed by the fire of wisdom and in whose eyes nothing remains except the one infinite and endless Divine Existence are called Jivanmuktas ( those who are liberated while living ) and are said to have attained what is known as Sadyomukti, while those who reach the highest abode of God through different Lokas or regions are known as Kramamukta. This Kramamukti, again, is of four kinds, viz., Sāmīpya, Sārūpya, Sālōkya and Sayujya. Sāmīpya means living in close proximity with the Lord; Sārūpya means being endowed with a form similar to that of the Lord; Sālōkya means residing in the same Loka with the Lord and Sayujya means oneness with or merging in the Lord. Those who have the attitude of a servant or wife towards the Lord and treat Him as their master or husband are blessed with Sāmīpyamukti; those who look upon Him as a friend and treat Him as such are blessed with Sārūpyamukti; those again, who love Him as a child are blessed with Sālōkyamukti and those who think of Him as an enemy or worship Him with devotion mixed with Jñāna ( knowledge ) are blessed with Sayujyamukti.





underlying this behaviour. By weeping piteously for Sita and Lakṣmaṇa he taught the world the lesson of supreme love and tenderness of heart. The Lord has described His nature in the *Bhagavadgītā* as follows:—

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

( IV. 11 )

"Arjuna, howsoever men approach Me, even so do I seek them,"

It was in consonance with this principle that Śrī Rāma accosted even inanimate objects such as trees, boughs and leaves and so on and enquired of them the whereabouts of Sita and thus proved that just as Sita who was at that time in the clutches of Ravana was loudly repeating His name in the ecstasy of love, even so was He loudly repeating her name with a heart full of love. Similarly, by wailing for Lakṣmaṇa Śrī Rāma proved that His heart was as sore for Lakṣmaṇa as the latter's could be for Him. From these incidents we should learn that the Lord is prepared to reciprocate our feelings and attitude towards Him. Not to speak of the Lord, even sages and seers can manifest outward signs of joy and sorrow in their worldly behaviour.

So far we have talked of Jivanmuktas and those who have very nearly approached the stage of liberation. Besides these, there are pious Yogis who betake themselves to the Lord with an ulterior motive and who are led by various gods, as mentioned in the following couplet of the

through the lunar effulgence to  
paradise, and, having enjoyed the fruit of their  
noble actions there, return to the mortal world—

धूमो रात्रिस्तथा कृष्णः क्षणमासा दक्षिणावतम् ।  
तत्र चान्द्रमसं ज्योतिर्वीक्षी प्राप्य निवर्तते ॥

( VIII 3 )

In former times there were Yogis who had  
acquired the eightfold accomplishments (or  
or at least some of them. The knowledge  
this science has now very nearly disappeared.  
As a matter of fact, mere acquisition of the  
Siddhis is not conducive of the highest go-  
(निःशेष). One can derive worldly enjoyments as  
amenities of life from such Siddhis but not  
Moksha or liberation. That is why the Śāstras  
have recognized these Siddhis as mere stumbling-  
blocks in the path of liberation and instrumental  
in securing earthly pleasures alone. The Yogis who  
pursue Siddhis generally do not go beyond them,  
as the other class of Yogis who tread the path  
of liberation acquire Moksha which is the highest  
accomplishment. Hence they rank higher than  
the former.

—What are the eight Siddhis, how  
acquired and what is their utility?

—The eight Siddhis are Anima, (Size),  
Laghima, (Weight), Prapti, (Possession), Iśvara,  
(Control), etc. These are attained by following the eight  
Yogas, and their utility is as follows:  
Anima consists in making one's body as

minute as an atom ( अणु ) as Śrī Hanuman did while entering the portals of Lanka.

- (2) Garima consists in increasing the weight of one's body to abnormal limits as Lord Śrī Kṛṣṇa did during the encounter of Arjuna with Karṇa, when He is said to have brought the chariot along with the horses to the level of the earth under pressure of His body as a device to dodge the deadly dart hurled by Karṇa against Arjuna, for whom He was acting as a charioteer.
- (3) Mahima consists in dwelling the size of one's body at will as Lord Vāmana did while trying to divest the demon king Bali of his kingdom.
- (4) Laghima consists in making the body exceedingly light.
- (5) Prāpti consists in securing the object of one's desire as the sage Bharadwāja did at the time of entertaining Bharata who was going to bring his elder brother back to Ayodhya.
- (6) Prākāmya means infallibility of desire.
- (7) Iṣṭitva consists in acquiring the power of creating the universe, similar to that possessed by God.
- (8) Vāsitva consists in winning over anyone through one's magnetic influence.

These are the eightfold accomplishments. Not possessing these powers are not to be found at the present day. Persons having acquired minor accomplishments (असिद्धि) such as infallibility of speech (अवयवसिद्धि), which can be acquired by the practice of absolute truthfulness, can be found even now.

Q.—Is it a fact that whatever escapes the lips of one who practises absolute truthfulness comes out to be true?

came to be true. These incidents prove that every word that comes from the lips of a truthful man invariably comes out to be true. Of course, should such a truthful person ever tell a deliberate lie, that would not come true. Yudhiṣṭhira, for example, deliberately stated the fact of Aśwatthama's death in a doubtful way; hence the latter did not die. But if one always speaks the truth, there can be no doubt about his words coming true.

We can also find such men in this age as have brought their mind and senses almost completely under control, who are never overcome by lust, who are never tempted to taste the daintiest dishes with which they may be served and who never gives way to anger and sorrow even in the presence of strong causes. But I have not yet had occasion to see a noble soul whose very sight, touch, speech or thought alone may redeem creatures. For instance, the very sight and utterances of the sage Nārada redeemed millions of creatures, the teachings of Śrī Śukadeva saved millions, the very thought of Jīvanmukta Āchāryas succeeded in liberating several of their disciples and the sight, touch and teachings of Śrī Chaitanya Mahāprabhu delivered thousands. Of course I can say this much that one can acquire such efficacy if he likes, as to redeem others by one's very sight, touch, speech and thought.

## The Philosophy of Worship

The scriptures as well as the experience of  
is prove that the worshippers of both the

Manifest and Unmanifest aspects of God can also behold His personal Form, whereas those who worship His Unmanifest aspect are not able to visualize Him, as they do not care to do so. Worship of the Manifest aspect of God comes to fruition speedily when it is accompanied by a Knowledge of His comprehensive nature. In other words, the worshipper should realize that the God whom he worships is omnipresent and omnipotent. A votary of Śiva or Viṣṇu, for instance, should not conceive his Deity to be present in the Image only and nowhere else. Such a narrow conception of God partakes of the Tamas element and has been deprecated in the *Gītā* (vide Chapter XVIII. 22)\*. This does not mean that one should not practise idol-worship, or that one who conceives his God as existing in the Image only and naively worships Him as such without comprehending His true nature should desist from that worship. To engage in worship of any kind whatever is better than no worship at all. Of course, worship of this latter type, proceeding as it does from a narrow conception of God, bears fruit after a long time. The only disadvantage it has is that it belittles the worshipper his own God by confining Him to a particular image only.

\* वस्तु ह्यव्यक्तं किं रूपं तत्तन्मूर्तिम् ।  
नान्यथा तस्यैव तत्तन्मूर्तिमिति ॥

If a worshipper of fire who kindles fire for the  
 of performing a sacrifice believes that fire is  
 ed to that place alone and does not recognize  
 presence elsewhere, he thereby minimizes its  
 rtance inasmuch as he circumscribes that which  
 esent everywhere within narrow limits. On the  
 r hand, he who comprehends the real nature of  
 knows that it is present everywhere, though in a  
 it form, which accounts for its invisibility; that  
 perceived the moment it is kindled and it can  
 kindled by ordinary effort. Had it been non-  
 ent elsewhere, how could it be produced  
 here and everywhere? Just as fire, though  
 ut in the sacrificial pit alone  
 present everywhere in a latent form,  
 arly, God as well is equally present everywhere  
 is unmanifest form and is visualized by the  
 tee by dint of his love. It is the Unmanifest  
 h becomes manifest in a particular place, and  
 nanifest is present everywhere in an Unmanifest  
 ; the two are really one, or, in other words, they  
 be two aspects of one and the same entity. One  
 worships the Manifest aspect of God while  
 gnizing this fundamental unity underlying the  
 aspects is able to attain his goal speedily. As a  
 er of fact, God cannot be likened to fire. The  
 ogy of fire has been adopted only by way of  
 tration; for fire is not omnipresent to the same  
 nt as God. Five omnipresent substances cannot  
 ist. Earth, water, fire, air, etc. subsist in their



respective forms: the main characteristic of earth  
 odour, while that of fire is colour and so on. God  
 on the other hand, is omnipresent and the Supreme  
 cause of all causes, and therefore subsists everywhere.  
 An effect can never be comprehensive, the cause  
 alone is comprehensive. Prakṛti (Primordial  
 Matter) is the cause of the universe, while  
 God is the cause of Prakṛti itself.  
 Hence it is called the Supreme Cause (महाकारण).  
 Prakṛti which is inconscient can be the cause of  
 the inconscient universe; it cannot be the cause of  
 God who is a conscious Principle. He alone pervades  
 Supreme cause of everything; He alone pervades  
 sentient and insentient beings alike at all times.  
 He does not perish even when all else perishes.\*  
 He is eternal and without a beginning.

The Unmanifest aspect of God is characterized  
 all-existence (सर्व), all-knowledge (विज्ञान), infinite  
 bliss (मानन्द) and a compact mass of bliss (मानन्दमयः).  
 means that which never ceases to be  
 undergoes change, that which is immutable  
 which is always uniform. Vijñāna signifies  
 pure consciousness and illumination. Ananta  
 that which has no limit, no magnitude,  
 can neither be weighed nor measured,  
 does not admit of extremes, which is the





anifest forms of the Lord which are innumerable. He manifests Himself in the same form in which devotee likes to see Him. The Lord is not dependent in the matter of assuming a particular form: it is His loving devotee who is responsible for His manifestation. Arjuna, for example, expressed a desire to behold His Universal form: the first instance, then His celestial form endowed with four arms, and last of all His human form with two arms only. The Blessed Lord, in order to fulfil the desire of His beloved devotee, appeared before him in all these forms successively within a short time and also divulged to him the secret of His unmanifest aspect. In this way the devotee can visualize Him in whatever form he may be worshipping.

Hence it is not necessary to change the form of worship. In whatever form we worship Him, whether in that of Rāma, Kṛṣṇa, Viṣṇu, Śiva, Nṛsiṃha (Man-lion), Śakti, Gaṇeśa or any other form, the object of worship is the self-same God. Nor is it necessary to make any alteration in the form of prayer. The only thing which requires to be changed is our conception of God, if it is narrow. A devotee should always remember that the God whom he worships pervades the whole universe, consisting of moving and motionless beings, in His unmanifest form; that He is omniscient and the overseer of all that is happening. He is all-wise, all-pervading, all-virtuous, all-powerful, the witness of all, all-

with anything else. His compactness is analogous to that of stone or ice. These cannot be penetrated by other substances; but God cannot be penetrated by anything else. The Self ("I") is so subtle and compact that it cannot be penetrated by anything foreign. The body, mind, the intellect and so on can be entered into but the Self cannot. God in His universal and unmanifest aspect is likewise impenetrable.

His consciousness, too, is of a singular type. Everything that exists in our body is inconscient, and the principle that knows them alone is conscious. That which is knowable is inconscient, objective; it cannot know the Self. Hands and feet, for instance, know not the Self. The Self, however, knows them. It is the Self that knows everything: knowledge is its very essence. That knowledge itself is God who is omnipresent. Every inch of space is occupied by Him. There is no nook or corner which is devoid of Him. That is why the Śruti describes Him as सत्त्वं ज्ञानमनन्तं नमः—'Brahma (God) is Truth Absolute, Knowledge Absolute, and Infinite.'

Attracted by the love of His devotees and with a view to redeeming them, the self-same Brahma manifests Itself as an embodied Being and appears before them. It is something beyond the range of human intellect to describe the

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

(Gītā, IV 7-8)

"Arjuna, whenever there is decline of righteousness, and unrighteousness is in the ascendant, then I body Myself forth.

"For the protection of the virtuous, for the destruction of evil-doers, and for establishing Dharma (righteousness) on a firm footing, I am born from age to age."

In this way the Lord who is imperishable and immutable, is born in this world of His own free will, attracted by the love of His devotees and with a view to redeeming the world. He is an embodiment of love: every activity of His is inspired by love and compassion. He delivers those whom He slays. Even death at His hands is a token of His all-embracing love. But the ignorant world which does not realize the true significance of His mysterious incarnations and activities, entertains all sorts of doubts about Him. The Lord says:—

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

(Gītā, IV. 9)

"Arjuna, My birth and activities are divine. He who knows this in reality does not take birth again on leaving his body, but attains Me."

God Almighty who is truth, knowledge and bliss personified, is unborn and imperishable, the ultimate goal and the supreme asylum of all beings; it is only with a view to the rehabilita-

existence, all-intelligence and Bliss personified. It is He who assumes different forms and plays different roles as a mere sport in conformity with the desires of His devotees and with a view to redeeming them. God is never invisible to such souls who have understood His true nature, nor does He ever lose sight of them.

The Lord Himself has said in the *Chakrasūtra* :—

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।  
तस्माद् न प्रणश्यामि स च मे न प्रणश्यति ॥

(VI 30)

"He who sees Me (the Universal Self) present in all beings, and sees all beings existing in Me, I am never out of sight of him, nor is he ever out of sight of Me."

There is no material difference between the Manifest and Unmanifest aspects of God. It is the Unmanifest that becomes manifest. The Lord says :—

अत्रोऽपि सत्त्वज्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥

(Gua. IV. 6)

"Though unborn and immortal, and also the Lord of all beings, I manifest Myself through My own Yogamāyā (divine potency), keeping My Nature (Prakṛti) under control."

One may ask, why does He take a body? The answer to this question is furnished by the Lord Himself in the following words :—

दा यदा हि धर्मस्य क्लान्तिर्भवति भारत ।  
मुह्यन्तमधर्मस्य तदात्मानं सृजाम्यहम् ॥

interest or desire; they are free from all tinge of sin and all impurities. Hence they are called pure. No one can emulate His activities; even gods like Brahmā and Indra are infatuated by His actions. He brings within the region of possibility even that which cannot be conceived by the world at large, that which is impossible. He sometimes accomplishes even that which is improbable. He transcends even Jivanmuktas ( those who have been liberated from the trammels of birth and death even during their life-time ) and Karaka Puruṣas ( representatives of God incarnated in the world like God Himself ). Hence He is characterized as transcendent. His incarnations are pure in every respect. He manifests Himself by way of sport. He assumes a personal form which is an embodiment of love. Love constitutes His glorious form; hence those alone who are of a loving nature can recognize Him. Those fortunate beings who, having realized this truth, worship Him with love are blessed with a sight of the loving countenance of Him who is all-love. Hence we should surrender our all—body, mind, intellect, nay, our very soul,—at His lotus-like feet and remain absorbed in His thought day and night. We should always remember His loving command and assurance—

"Therefore, fix your mind on Me, and establish your reason in Me alone; thereafter you will abide in Me. There is no doubt about it."





tion of the Divine Law and the deliverance the world that He takes a personal form through His Yogamāyā. Hence there is no one so benevolent, so loving and such a reclamer of the fallen as God. He alone who realizes this and thinking of Him constantly and with undivided love, fares in this world free from attachment, knows Him in essence. Such an enlightened soul never returns to this mortal world, this "vale of tears."

He alone is truly blessed who has come to realize the divine (दिव्य) nature of His incarnations and activities. The word 'Divya' in Sanskrit is variously rendered as 'transparent' (वज्रवत्), 'illuminating' (प्रकाशमय) and so on. All these virtues can be predicated of the incarnation and activities of the Lord. Stories of His activities glow with the Lord. Stories of His activities glow with pre-eminence in the world and impress every heart. They spread their lustre throughout the universe; the hearts of even those who remember and see them get purified and become transparent crystal. Hence the activities of the Lord are termed as transparent (वज्रवत्). The more are broadcast the more effective they are in dispelling the darkness of ignorance. Where exploits of the Lord are recounted daily the atmosphere gets illumined by the rays of knowledge, and the darkness of sin and affliction disappears. Hence it is that they are called 'Divya'. The activities of the Lord, again, are not actuated by any selfish motive or self-

on this point and would rather remain silent. This, however, does not mean that he does not really know God. For the Śruti says:—

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।  
 यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥  
 यस्यामर्तं तस्य मर्तं मर्तं यस्य न वेद सः ।  
 भविष्यार्तं विजानतां विज्ञातमविजानताम् ॥

( *Kemopanishad*, II. 2.3 )

"I do not believe that I know God fully nor that I do not know Him, since I know Him. Whoever of us knows Him also knows that neither do I know nor do I know Him not.

"God has been thought out by him who takes Him as unthought out, whereas he who takes Him as thought out does not know Him. He is unknown to those who presume to know Him and is known to those who deny His knowledge "

Hence the position of an enlightened soul has been characterized as something indescribable ( *अनिर्वचनीय* ), hence it is that both kinds of statements as indicated above are found in the Vedas, and it is for this very reason that enlightened souls do not admit their having attained Divine Knowledge. Instead of offering their own remarks on the question, they simply refer the questioner to the verdict given on this point by the Vedas and other scriptures. They do not at the same time deny their having attained spiritual wisdom. It is hardly advisable even on the part of

## Rarity of Divine Knowledge

It is not possible for an enlightened soul to tell in right earnest even those who look upon him with reverence that he is enlightened, for such an admission on the part of an enlightened soul would betray his ignorance. As a matter of fact, one who has got full faith in him would never ask him whether he is enlightened or not. One who ask such a question should be regarded as lacking in faith; nay, such a question would surely bring harm to the questioner. For, should the enlightened soul declare that he is not enlightened or if he admits that he is enlightened, the faith of the questioner would be shaken in either case. Really speaking, no enlightened soul can make either of these assertions. For, if he says he is not enlightened, he will be guilty of making a false statement; and, if he says he is, he would be admitting plurality and thus betraying his lack of wisdom. He would therefore refuse to make any statement whatsoever.

place himself in the mental state which is held up to him as the ideal to be attained. Suppose some one has got the necessary amount of faith and credulity but nevertheless he does not reach the mental state he is expected to reach. It may be urged in such cases that the blame does not lie with the aspirant. Quite so; but at least this much is essential for the aspirant that he should have exclusive faith in one God, the one of whom he has heard from his Guru, and make up his mind to attain Him at all costs and not to rest content till he has done so. Just as one who is apprised of the existence of a treasure trove in his house through one who knows of it, is impatient to dig it out and if some outsiders happen to be there, he sincerely wishes them gone and is anxious to take the earliest opportunity to obtain possession of the hidden treasure, similarly, a true aspirant is impatient to get rid of faults like attachment, ignorance, etc., which hinder his spiritual progress, and is anxious to be brought face to face with God, who is his supreme wealth, at the earliest moment. The more it is delayed the more impatient and restless he grows till he cannot brook any further delay. If an enlightened soul admits before such an aspirant even in unequivocal terms that he is enlightened, no harm can come to the aspirant. But, if he does so before an aspirant of an inferior type or before one who does not love

religious heads and spiritual leaders of mankind, having an exemplary conduct, to make such disavowal inasmuch as it may lead their followers to despair of God-realization as something impossible of achievement. Suppose some one who is held in great esteem by the people today declares that he has not been able to realize God and that he himself hankers after that consummation, his followers will conclude that God-realization is something too high for them to attempt or hope to attain, or they may be lead to believe that the assertion of the leader is either a deliberate misstatement of facts or at best is intended to disguise the truth. Both these suppositions may lower the leader in their estimation and weaken their faith in him. Hence silence is the only advisable course in such cases. A careful consideration of all these facts proves that an enlightened person can neither call himself wise or not wise. Notwithstanding all this, should such an enlightened soul, while administering spiritual knowledge to an aspirant to wisdom, assume himself to be wise in accordance with the latter's conception of himself, and even call himself such just in order to elucidate the point, no harm can accrue from such a behaviour on his part. Even such an assertion on his part is from the point of view of the aspirant only and he can take into confidence in such matters only one who has implicit faith in him and is supremely jealous, nay, who can assimilate the truth as soon as it is so

नमोऽस्तुते ॥ मा य जनाः पशुपतये ॥

तेरा निशामियुक्तानो योगक्षेमं वदाम्यहम् ॥

(Gita, IX 22)

"Those devotees, however, who knowing no one else constantly think of Me, and worship Me in a disinterested way, to those ever united in thought with Me, I bring full security and personally attend to their needs."

Even in our worldly affairs we find that : who solely depends on another is looked : or in every way by the latter, just as a child so : g as it is entirely dependent on its mother : cared for and guarded against all dangers by : mother. So long as the child does not attain : maturity and assert its independence, it is solely : pendent on its parents; and so long as it : pends on its parents the whole responsibility : respect of it rests with the parents. Even so : erything can be accomplished by solely depend- : r on God. Of course, the act of surrender : s to be performed by the aspirant. Once he : s surrendered himself to the Lord the latter : umes the whole responsibility in respect of : m. Hence everyone who aspires after his : elight must take refuge in God.



to err in his worldly dealings on account of intense mental exertion. But on reaching the fourth stage of God-realization one is not likely to commit such errors: one who has reached that stage efficiently discharges all his legitimate duties in the natural course as an automaton, without any conscious effort. The Lord has well said in the *Gita*.—

“He whose undertakings are all free from desire and thoughts of the world, and whose actions are burnt up by the fire of wisdom, him even the wise call a sage.”\*

Even in the fifth stage of ‘illumination’ one is likely to err in his worldly dealings, with this difference that whereas the mood of the practicant in the third plane is *acquired*, that of the practicant in this plane is spontaneous. The third stage is followed by ‘realization’, which is only another name of liberation (मुक्ति). The followers of certain faiths and creeds such as Jainism, etc. believe in salvation after death only; but our Vedānta admits the possibility of attaining salvation even during one’s life-time. Saving knowledge or enlightenment can be acquired even before death. The distinct personality of one who has attained this state as well as the actions proceeding therefrom exist only in the eyes of



verdict of intellect, reached through analytical reasoning, declaring the world to be merely conceptual or ideal. There is a stage in the life of a practicant when such a thing happens. The practicant describes such a mood by saying that the world is a mere idea according to the verdict of his reason. Latter on, when the mind also accepts the verdict of reason, the practicant begins to look upon the world as a mere idea. But even now the practicant only *conceives* the world to be ideal; he does not *realize* it as such. Subsequently, when, as a result of continued mental practice, he actually begins to perceive the world as conceptual, the world appears to him sometimes as a shadow, while at other times it ceases to appear even as a shadow. Just as one, who due to defective vision, perceives threadlike streaks of golden light in the sky where there are none is cognizant of the fact that there is no such object in the sky and that the streaks only appear without any corresponding reality, even so it makes no difference to such a practicant whether the world appears to him as a mere shadow or does not appear at all. At no time and in no way does the world appear to him as real.

3b - a stage in the life of a practicant has been designated as *anurup sakti*, (the actual stage of experience). This is known as the third stage of 'wisdom'; but even in this stage the giver or experiencer of such a stage persists.

Practicant who has reached this stage is apt

longer be called a Jiva after enlightenment. If, on the other hand, we apply the epithet 'wise' to the Pure Ego, the statement would be equally preposterous, as the Pure Ego was never 'unwise'. Hence it cannot be definitely stated as to who is wise.

The concept of an enlightened soul exists in the mind of a person who has not yet reached the stage of enlightenment: in the eyes of the Pure Ego none else exists. An enlightened soul has no objective vision: how, then, can the world exist for him? Only those who are yet far from enlightenment imagine that the soul inhabiting a particular body has merged into the Universal spirit: that the portion of the Universal Ego which has the mind superimposed on it, along with the mind, is termed as the enlightened soul. Who in reality receives the epithet 'enlightened' nobody can say with the help of his speech, for in the eyes of an enlightened Soul enlightenment itself does not exist. The terms 'enlightened' and 'unenlightened' exist only for the edification of the world and the concept of enlightenment also resides in the mind of unenlightened souls only. Similar is the value of attempts made at defining the term *Gupātita* (one who has transcended the range of the three *Gunas* or attributes). As a matter of fact, how can any distinguishing traits (वैशिष्ट्य) exist in one who has transcended the three *Gunas*. Such distinguishing

others. There is no individual' ego left to identify itself with them. It may be asked here as to how activity is possible in an organism without the presence of a conscious agent or doer. In reply to this it is stated that the Universal Ego (सर्वदेवता) is present there all the same; the Ego which identified itself with a part has now expanded itself and embraced the whole—merged itself into the pure Ego. And the motive power for activity is supplied by this pure Ego without any obstruction or hindrance. It may be further objected that the Universal or Pure Ego is present in dead bodies and inert matter as well: why, then, is there no activity in the latter? Our reply to this is that want of the inner sense or faculty (अन्तःकरण) is responsible for the absence of activity in dead bodies and inanimate objects. Should a Yogi be able to multiply his Chitta (mind) and introduce it into a dead body or inanimate object, activity can be infused into such a body or object as well.

Now, if one asks who receives enlightenment (ज्ञान), we find no answer to this question. If the body is said to be illumined, the statement would not be compatible with reason; for it is not possible for a physical body to get spiritually illumined. If the Jiva (individual Ego) be called enlightened, the statement would be equally incorrect; for the Universal Ego can no

The very fact of the mind being free from attachment and aversion (रागद्वेष), delight and sorrow (सुखदुःख) and such other pairs of opposites proves that there is no ego identifying itself with the mind. Had the Universal Ego been tied with the mind, it would have been possible for the latter to manifest evil propensities like attachment and aversion and so on. But the Universal Ego is never tied with the mind: it simply lends motive power to the mind. All these distinguishing traits, too, persist only so long as the world continues to make its impression upon our mind, and these are ideal traits to be imbibed by the practitant. Hence it is that they find mention in the Śāstras.

The real position of a Guṇātīta can neither be understood nor described by anyone else: it can only be felt by those who have attained that position. Should anyone apply the tests to himself with a view to satisfying himself whether he answers such tests or not, he should be understood as devoid of wisdom. The very fact that he is in search of distinguishing traits proves that he is tied to the body, that he still maintains his distinctiveness from Brahma, otherwise there can be no separate investigator nor can he maintain a distinct position. Again, if he is keen on discovering such traits, ~~why~~ should he seek for them in a particular body alone? What prevents him from seeking for them in rocks and trees? The fact that he

traits inherent in the mind and every function of the mind is of the nature of the three Gunas. The fact is that recourse is taken to the method of making out the distinctive nature of the functions of the mind of a Gupātita in order to understand what is meant by the term *Śrīmad Bhagavadgītā* characterizes a Gupātita thus:—

"Arjuna, he who feels no aversion to light ( which is born of Sattva ) or activity ( which is born of Rajas ) or stupor ( which is born of Tamas ), when they are present and does not long for them when they are absent "

The Lord has further discussed the characteristics of a Gupātita in the succeeding verses, viz. verses 23, 24 and 25 also. In the verse reproduced above the word 'light' ( सत्त्व ) should be taken to mean transparency of mind and the cognitive senses, activity ( रजस ) should be construed to mean voluntary effort ( ऐश ), and 'stupor' ( तेज ) should be interpreted as the tendency to sleep, lethargy or 'मादस' ( not ignorance or moral delinquency ) or a state very similar to profound sleep in the worldly knowledge. Since there is no











